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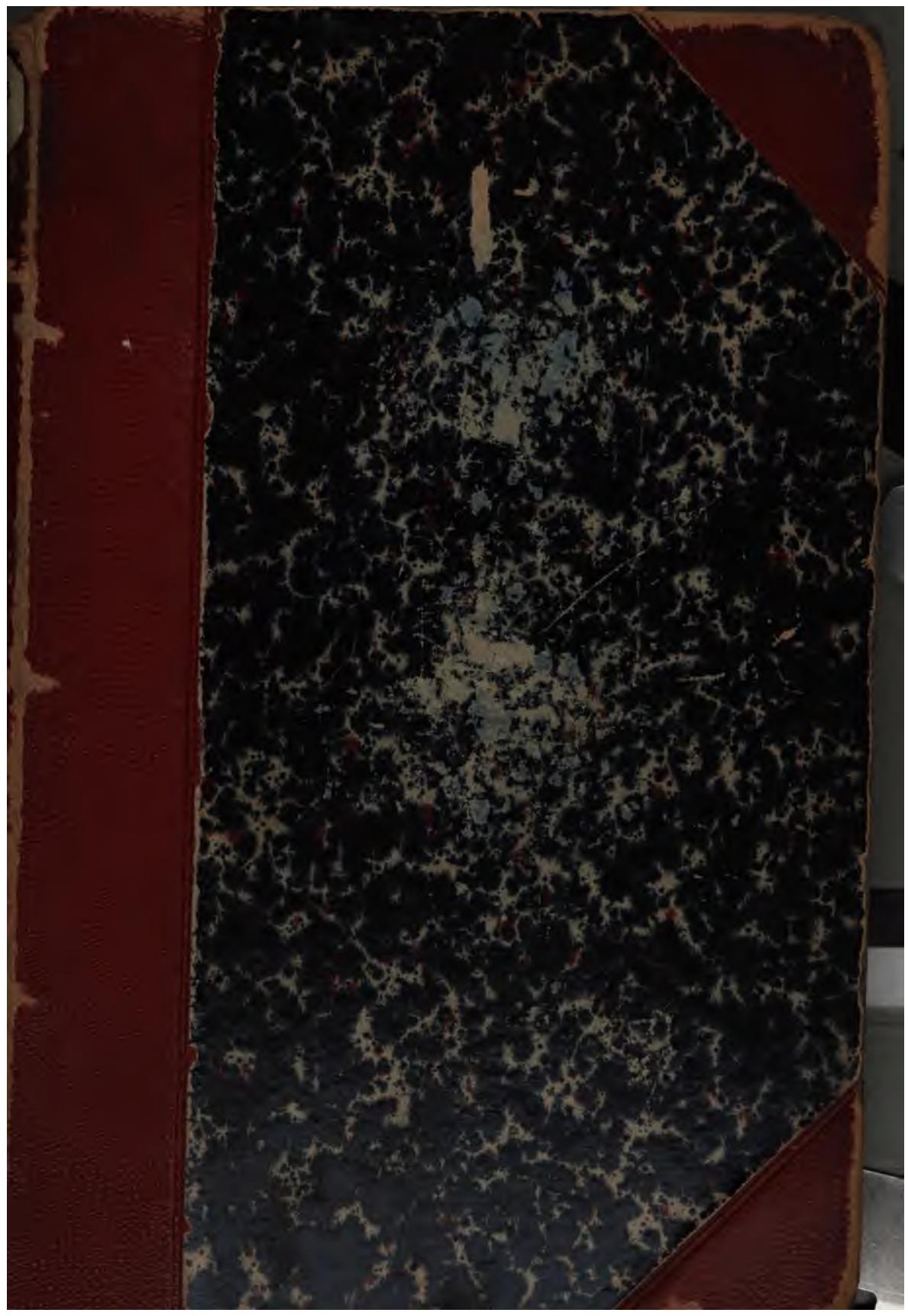
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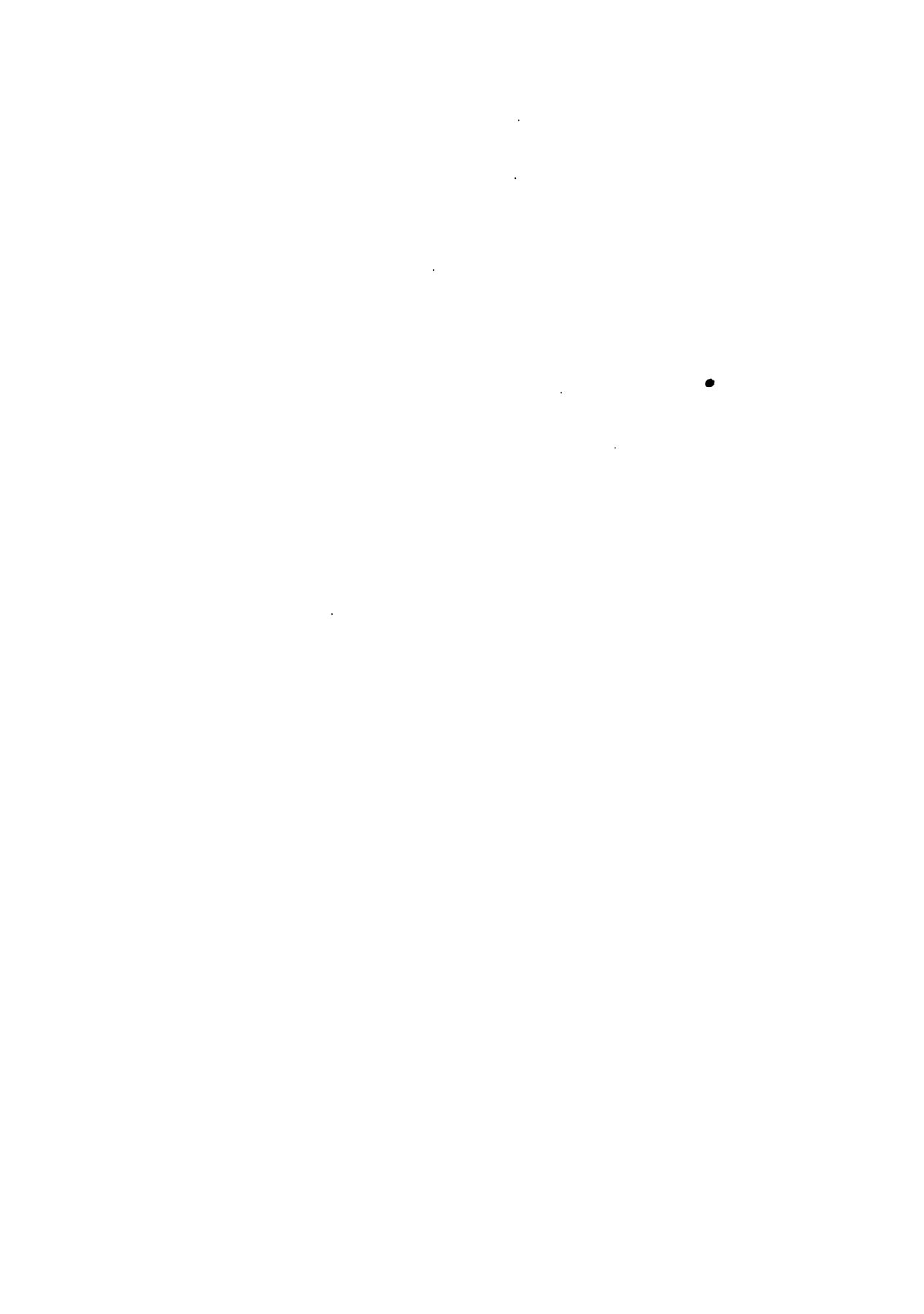


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YALE STUDIES IN ENGLISH

ALBERT S. COOK, EDITOR

XIII

King Alfred's Old English Version
of
St. Augustine's Soliloquies

EDITED
WITH INTRODUCTION, NOTES, AND GLOSSARY
BY
HENRY LEE HARGROVE, PH.D.



NEW YORK
HENRY HOLT AND COMPANY

1902



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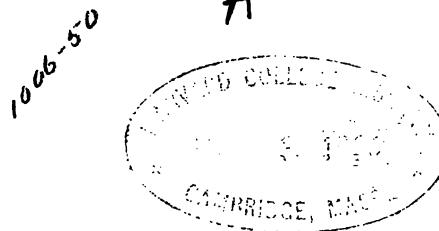


NEW YORK

HENRY HOLT AND COMPANY

1902

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TO

M Y W I F E

WHOSE SYMPATHY AND SACRIFICES
CONTRIBUTED TO THE JOY
OF THIS WORK.

PREFACE.

In preparing this edition for use in college classes, many problems have arisen the best solution of which I can hardly hope to have reached. I leave the work to stand on whatever merits it may have.

It should be noted that the facsimiles of the manuscript are reduced $\frac{2}{7}$ of the linear dimensions. The first is of folio 4 (1. 1 ff. of text); the second, of folio 29 a (37. 13 ff.). In the absence of any good modern English version of this work, the rather copious translations, found in the Introduction, will perhaps be pardoned. The construction of the text is somewhat of a compromise. I have generally held to the manuscript readings; but where a form was meaningless, or a scribal error was evident, I have not hesitated to emend. When such emendations have been made, the manuscript readings have always been given in the foot notes. For the paragraphing, capitalization, punctuation, and quantity-marks, I am responsible. The Notes attempt to indicate the relation of the Old English version to its Latin sources; otherwise they are merely suggestive. The Glossary is intended to be exhaustive, except for a few oft-recurring forms.

My thanks are due to Mr. *Andrew Keogh* for looking over the proof of the Introduction, and to my wife for verifying the line-references of the Glossary.

To Professor *Wm. H. Hulme* of Western Reserve University I am indebted for the collations of the manuscript,

for reading the proof of the text, and for various helpful suggestions.

To Professor *Albert S. Cook* I owe more than I can express. From the inception of the work until its completion, he has ever been a kindly critic, an inspiring teacher, and a considerate friend. In his ripe scholarship, in his lofty ideals, and, withal, in his *camaraderie*, his pupils ever have cause for joy.

Yale University, April 21, 1902.

H. L. H.

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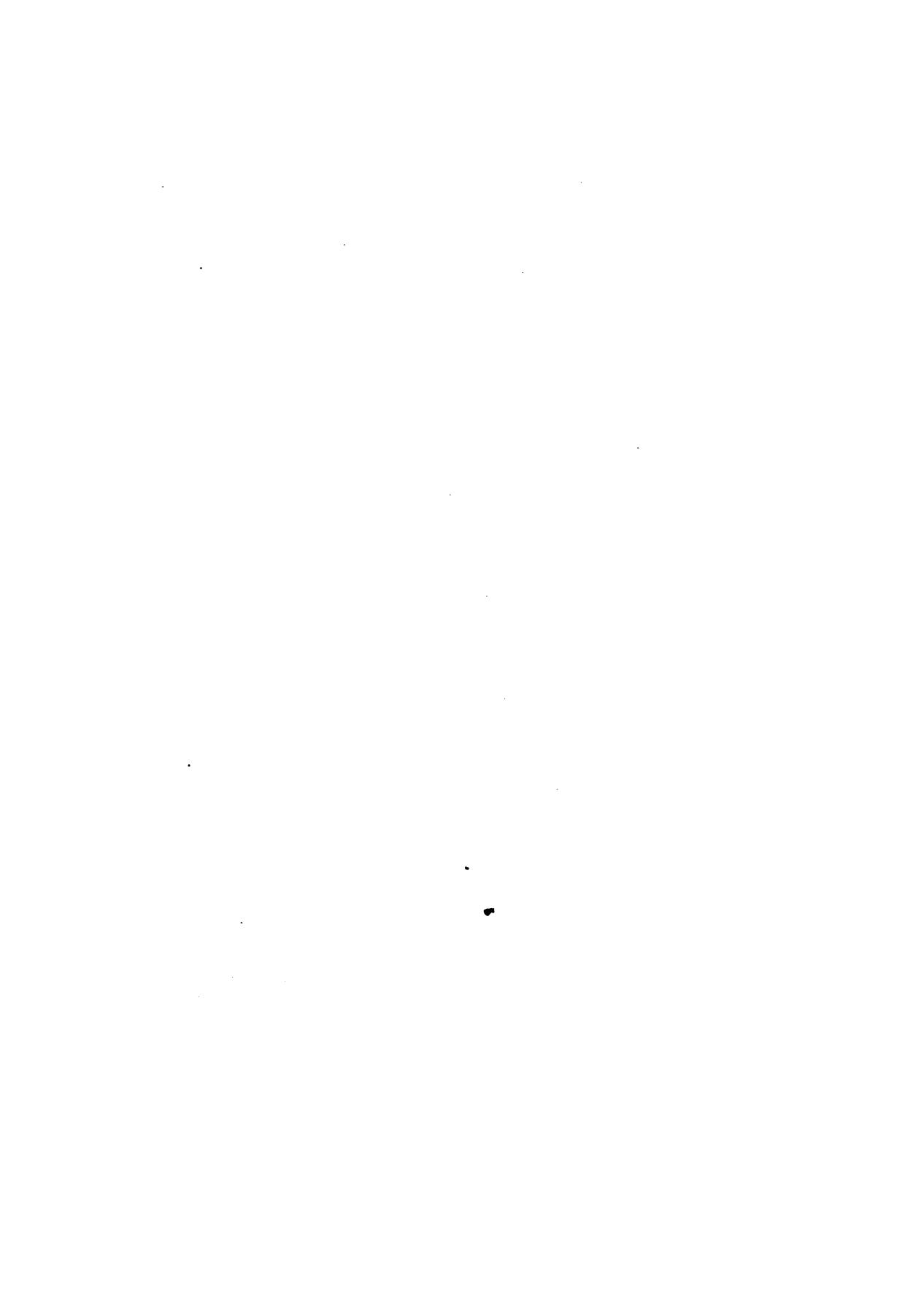


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þe wylde wæt hing - 7 sið ge mæla
wælaga of dinum made astyfod wære
wætwe wælwe 7 he wæt grot gropm mæla
ða eadie ic te hwi eadis duper - ha eadis
heo. hwi eadis he hwi hingum he wæt
me en sedest pa pu ge træt hæd heafðe
to for hætanne. - 7 for nænum hingum
eft wæt e tƿa wælde. 7 is afer met-
ta wæla. 7 afer mæla wæt pƿidseipe. 7 un-
ge metlice riehle. 7 sefslie tƿe. 7 wæt na-
ðege ic he hƿeder pu aðer oððe for-
hƿær lufum. oððe for engar wæges luf-
um hƿan eft re gelenan fille. lege he
de 7 ƿa pu sedest 7 is pu wæt freond
lufodeset afer græde - 7 afer wætum 7
num 7 wæt afer ealle oððre wæt
nu wælwe wætum hƿeder pu for heafð
lufian wældes. das wæt est under for



*Ðe is creft ealra crefta, þæt is, þæt man spurige æfter
Gode and hys hāwie and hine geseo.—30. 23.*

ALFRED THE GREAT, THE WEST SAXON KING, BORN AT WANTAGE, A. D. 849. ALFRED FOUND LEARNING DEAD, AND HE RESTORED IT; EDUCATION NEGLECTED, AND HE REVIVED IT; THE LAWS POWERLESS, AND HE GAVE THEM FORCE; THE CHURCH DEBASED, AND HE RAISED IT; THE LAND RAVAGED BY A FEARFUL ENEMY, FROM WHICH HE DELIVERED IT. ALFRED'S NAME SHALL LIVE AS LONG AS MANKIND SHALL RESPECT THE PAST.

Inscription on statue at Wantage.

Introduction.

King Alfred died exactly one thousand years ago. Great Britain and the English-speaking world have just held fitting commemorations of this event. It is an occasion when the civilized world dwells with admiration upon one of the world's greatest characters. His name is on all lips, his thoughts are in all minds, his heroic deeds fire all hearts. Eulogies have been pronounced and volumes written, but in this edition of one of his works the king speaks for himself in his own royal way. Alfred's version of St. Augustine's *Soliloquies* is probably his last writing extant, and for this reason alone deserves to be regarded with the veneration with which we hearken to the last words of the departed great and good.

But there is an intrinsic merit in the thoughts themselves. They pertain to the world-old subjects of the immortality of the soul and the search after God. Such themes appeal strongly to thinking men of all ages. An additional interest is given them by the fact that they spring from the yearning soul and great mind of the greatest of the Christian Fathers. St. Augustine, in his two books of *Soliloquies*, reveals an all-consuming thirst for wisdom and passion for God, which were, it is true, characteristic of his age, but which he possessed with greater intensity than any one else. Still keener is the interest at least to the student of English, when King Alfred, royal in mind as in lineage, plays the rôle of translator, and

gives us his 'blossoms', culled from the rich garden of St. Augustine's writings. And the pathos becomes almost tragic as we contemplate this warrior-king, then forty years old, vowing to give half his means and time to God's service, patiently studying Latin books, and translating them 'sometimes word for word, sometimes according to the sense', but always adapting the thoughts and expressions to the needs of his unlettered subjects.

The scholarship of the world has already accepted the unity of the English language and literature from Cædmon to the present. But in the study of the writings of Alfred we are acquainting ourselves with the prime mover of two great persistent tendencies in the English literature. One pertains to the manner of expression, the other to the matter expressed. The first is the use of prose—a simple but virile prose as the means of reaching the minds of his readers. The second is the use of theological ideas as an appeal to the heart for a higher and holier life. Whatever other honors the critics may steal from Alfred's name, we shall continue to read, on the ever-during monument of his writings, at least these two truths: that he was Father of English Prose, and that he was the first writer of Religious Literature in English Prose.

In working out and establishing these facts, and in otherwise dealing with the work before us, it will be needful to present the following topics in order:

- I. The Manuscript and Reprints.
 - II. Grammatical Observations.
 - III. Relation of Alfred to Augustine.
 - IV. Relation of the *Soliloquies* to Alfred's Other Works.
 - V. Discussion of Alfred's Version of the *Soliloquies*.
-

I. Manuscript and Reprints.

1. **Manuscript.**—There exists but one manuscript of the Old English version of Augustine's *Soliloquies*. It is in the British Museum, and is known as Cotton Vitell. A. 15, being the *Beowulf* manuscript, and in the same hand as the *Beowulf*. A transcript of this unique manuscript, made in the 17th century by Francis Junius, is in the Bodleian Library at Oxford, being known as Jun. 70. I. Since this latter is a mere copy, with only such slight changes as *ð* for *p*, it is of no significance, and for our purpose can safely be disregarded. The Cottonian manuscript, therefore, is the sole basis of our text, and is always the one referred to, unless otherwise stated.

The manuscript is of parchment, and is in a good state of preservation, except for the lack of the beginning and the end, and the existence of a few torn places and blotches. Its dimensions are about $7\frac{3}{4}$ by $5\frac{1}{4}$ inches, and there are 18 lines to a page. The part we still possess begins on folio 4, and extends to folio 57a. The writing is in a large, clear hand, and, as the facsimiles show, may be read with ease.

Concerning the red strokes found, on the average, once or twice on each page of the manuscript up to folio 21b, Birch says: ‘The red strokes are the work of a later scribe going over the manuscript, and appear to be for emphasis or to mark a capital. It occurs most frequently in the *I*, *ic*, *ða*, *god*, *ac*, *ða cwað heo*, *ða cwað ic*, *p ic*.’ And further as regards the existence of two hands: ‘Nor can I clearly determine if there is any change of hand.

I rather think not.' Hulme, however, thinks there are two hands to be distinguished—one ending with folio 21b, where the red strokes leave off, the other clearer and slanted backward.¹

Quantity marks in the shape of a circumflex, occurring without any apparent system, sometimes rightly, sometimes wrongly, are noted in the phonological lists given by Hulme. No record of these is made in this edition, because no real scientific importance, so far as we can see, is to be attributed to them.

The occasional superior letters are apparently changes or corrections by a later hand. These and manuscript erasures are all noted as far as page 36 in the foot notes of this edition. The few remaining instances are repetitions, or of little import.

As to the date of the manuscript there is variety of opinion. Pauli places it in the twelfth century, while Birch 'is inclined to date the writing at 10th century—not far from Alfred's time, say 980-950';² Most scholars, however, including Wölker, Napier, Morley, Schröer, and Hulme, agree with Pauli in assigning it to the twelfth century.

Hulme, who has made the most careful study of the language of the manuscript, reaches the following conclusion:

1. The Old English version of the *Soliloquies* as we have it belongs to the first quarter of the twelfth century; for the language is clearly older than the older parts of the chronicle of Peterborough.
2. The dialect is Late West Saxon, impure in many respects.
3. The author was King Alfred the Great.³

¹ W. H. Hulme: *Die Sprache der Altenglischen Bearbeitung der Soliloquien Augustins*, 2.

² Quoted by Hulme, *ib.*

³ *op. cit.*, 99.

2. Reprints.—The complete text of the manuscript has been printed but twice, neither edition being furnished with a glossary or other apparatus: first, by O. Cockayne, pp. 163—204, of *The Shrine, a Collection of Occasional Papers on Dry Subjects*, London, 1864—1869, which has long been out of print; and by W. H. Hulme, in *Englische Studien*, Vol. XVIII, 1893, pp. 331 ff., the latter having been a timely contribution to the working material of investigators. It must be added that there are several typographical errors in this reprint; these were, for the most part, corrected in *Englische Studien*, Vol. XIX, p. 470. Professor Hulme has since then made several careful collations of the manuscript, the last one in 1901, of which, by his extreme kindness, I have been able to avail myself in constructing my text.

There has been but one translation into modern English, and that is very faulty. This was made by E. Thompson in 1851, and is found in *The Jubilee Edition of Alfred's Works*, Vol. II, p. 83 ff. Short extracts are also found translated by Hughes.¹ Wülker² has given a German rendering of various passages. It need hardly be added that there is a growing demand for a scholarly modern translation of this important work.

¹ Thomas Hughes: *Alfred the Great*, 295.

² Wülker: in Paul and Braune's *Beiträge*, IV. 105, ff.

1. Ferade me vame lusalef
2. Seafas i lehsafas i hysla
3. o mien luna wla he to mid pveim cuie
4. -dile miru -jolt vunbru -jvelam
5. huse ducas stece percan cuie ha pligey
6. stan creopu Gisom debo -Se te aberm
7. menece ne omi se nafri mid arce hie -
8. na ha he me nelsste colne hauie pue li
9. breyjan gef ec hysse ealre aberm menece
10. en elca creopu ege sah hpet hpetu
11. mes he se ec i ike perces for yur
12. uers seie han je mega si yma
13. hys hable i he mungo en sumt deon
14. hios par a dor gisom seafas earf
15. ferige hem han mi -ye hofise her
16. pernas und regnum gerdu pone meij
17. pum planeta unvime palz -lum
18. sene huf fici a regrine cum emperum

Si hær valde næs suns - si sige mæn
mælingas of dinum mode asti fœd sepe
græt salas eftir hær gært græm mæn
ða eped ic he hƿi erst būper ha eped
heo hæ epedle bædam lymgum he hu
me er sedest þa þu ge mælingas heafde
to for licanne - si for næmum lymgum
eftir wæg eftir min vold. H is afer met
ta pela. Afer mæta pridscipe. Yn
de mælice riele. si seftlic wæf. si prid
wæg ic he hƿeder þu aðer oððe for
hefja lufum. oððe for enges purges lu
sum worn eftir reyðan sille. Lege hi
de erp þu sedest hƿi þu hine freond
lufadest afer gade - afer vnum q
num stætt afer vallæ oððre lymg
nið salas pitan hƿeder þu for heort
lufum saldest das lymg eftir for



III. Relation of Alfred to St. Augustine.

Why should the practical warrior-king of Wessex have become the translator of the Latin Father? The answer to this question need not take us far afield. We have but to recall the exact historic position of St. Augustine in relation to the Latin Catholic system, and then to consider what were the circumstances of the English king, and the motives prompting him.

1. St. Augustine.—It is the accepted view of those competent to judge, that St. Augustine was the greatest of the Latin Fathers. Some class him with Jerome alone. Others admit Gregory the Great and Ambrose to be of equal rank with Augustine. At any rate his influence in formulating and expressing the Catholic dogmas that made the church such a power in the Middle Ages was enormous. ‘Thou hast made us for Thee, and our heart is restless till it rests in Thee’ is the one expression of St. Augustine that epitomizes his life and character. Bindemann¹ calls him ‘one of the greatest personages in the Church, ... and it can well be said that among the Church Fathers the first place is due to him’. Nourrisson² places him in the first rank of the masters of human thought, alongside of Plato and Leibnitz, Thomas Aquinas and Bossuet.

In his intensity of character and in his miraculous conversion to the Christianity which he had persecuted, there is, in him, a striking resemblance to St. Paul.

¹ C. Bindemann: *Der Heilige Augustin*, Preface.

² *La Philosophie de Saint Augustin*.

Aurelius Augustinus was born on the 13th of November in the year 354, and died August 28th, 430, as Bishop of Hippo Regius. His father was a heathen, but his mother was a Christian, who brought up her son in her own faith. He subsequently espoused the belief of the Manichaeans, and prepared himself by classical studies for the office of a teacher of rhetoric. After a skeptical transition period, when Platonic and Neo-Platonic speculations had prepared him for the change, he was won over by Ambrose to Catholic Christianity, in the service of which he thenceforth labored as a defender and constructor of doctrines, and also practically as a priest and bishop.¹

In his consecrated learning and passionate devotion to God, Augustine again reminds one of St. Paul. Truly could he say: 'The zeal of thine house hath eaten me up'; and so was often pictured with upturned eye, with a pen in his left hand, and a burning heart in his right. He was a philosophical and theological genius of the first order, towering like a pyramid above his age, and looking down commandingly upon succeeding centuries. He had a mind uncommonly fertile and deep, bold and soaring; and with it, what is better, a heart full of Christian love and humility. He stands of right by the side of the greatest philosophers of antiquity and of modern times. We meet him alike on the broad highways and the narrow footpaths, on the giddy Alpine heights and in the awful depths of speculation, wherever philosophical thinkers before him or after him have trod. As a theologian he is *facile princeps*, at least surpassed by no church father, scholastic, or reformer. With royal munificence he scattered ideas in passing, which have set in mighty motion other lands and later times. He combined the creative power of Tertullian with the churchly spirit of Cyprian, the speculative intellect of the Greek church with the practical tact of the Latin. He was a Christian philosopher and a philosophical theologian to the

¹ Ueberweg: *History of Philosophy* (tr. Morris), vol. I. 333.

full. It was his need and his delight to wrestle again and again with the hardest problems of thought, and to comprehend to the utmost the divinely revealed matter of the faith. He always asserted, indeed, the primacy of faith, according to his maxim: *Fides praecedit intellectum*. . . . But to him faith itself was an acting of reason, and from faith to knowledge, therefore, there was a necessary transition. He constantly looked below the surface to the hidden motives of actions and to the universal laws of diverse events. The metaphysician and the Christian believer coalesced in him.¹ This may be seen in the ease with which he blends philosophy and theology in his writings: his *oratio* and his *meditatio* unconsciously melt into each other.

It is Augustine who first clearly and completely expresses the principle of the immediate certainty of inner experience. His love for introspection even constitutes his peculiar literary quality. He 'is a virtuoso in self-observation and self-analysis; he has a mastery in the portrayal of psychical states which is as admirable as is his ability to analyze these in reflection, and lay bare the deepest elements of feeling and impulse. Just for this reason, it is from this source almost exclusively that he draws the views with which his metaphysics seeks to comprehend the universe'.² And so he finds the way to certainty through doubt, and makes this one truth the starting-point of his philosophy, strikingly reminding us of Descartes' use of *cogito, ergo sum*. 'In that I doubt, or since I doubt' says Augustine, 'I know that I, the doubter, am: and thus just this doubt contains within itself the valuable truth of the *reality of the conscious being*. Even if I should err in all else, I cannot err in this; for in order to err I must exist'. This is a dominant argument, not only in the *Soliloquies*, but in his other writings.³

¹ Schaff: *History of Christian Church*, III. 997, f.

² Windelband: *History of Philosophy* (tr. Tufts), 277.

³ Cf. *Sol.* II. 7 ff.; *De Beata Vita* 7; *De Ver. Rel.* 72 ff.; *De Trin.* X. 14, etc.

From the certainty of the possession by man of some truth, he proceeds to establish the fact of the existence of God as the truth *per se*; 'but our conviction of the existence of the material world he regards as only an irresistible belief. Combating heathen religion and philosophy, Augustine defends the doctrines and institutions peculiar to Christianity, and maintains, in particular, against the Neo-Platonists, whom he rates most highly among all ancient philosophers, the Christian theses that salvation is to be found in Christ alone; that divine worship is due to no other being beside the triune God, since he created all things himself, and did not commission inferior beings, gods, demons, or angels to create the material world; that the soul with its body will rise again to eternal salvation or damnation, but will not return periodically to renewed life upon the earth; that the soul does not exist before the body, and that the latter is not the prison of the former, but that the soul begins to exist at the same time with the body; that the world both had a beginning and is perishable, and that only God and the souls of angels and men are eternal.'¹ He believes, further, in the theory that divine grace is not conditioned on man's worthiness, and holds to the doctrine of absolute predestination.

The writings of Augustine are unusually extensive and varied. In his *Retractiones*, written near the close of his life, he enumerates as many as ninety-three works composed by himself, not counting numerous epistles. But his *City of God* and *Confessions* are the two works that have gained the widest popularity, and have run through the largest number of editions. The former is called by Schaff 'the deepest and richest apologetic work of antiquity'. It is a comprehensive philosophy of universal history, in which he undertakes to show that the powers of this world are to be overthrown by that Kingdom of God which will last forever. In his *Confessions* he gives us an intensely inter-

¹ Ueberweg: *op. cit.*, 333 f.

esting and frank autobiography, which recalls Rousseau's *Confessions*, but which excels all works of its kind.

Thus we can scarcely overestimate the influence of this master mind on the Middle Ages. Since it was so, his writings might easily have reached any one who had access to the language of the Latin Fathers, more especially if this one was a Christian, and had a devout and inquiring soul. Just such a character was that of Alfred, as can be easily shown.

2. King Alfred.—Having become king in 871 at the age of twenty-two, he found most of his time occupied in warlike pursuits, leaving little opportunity for education. Even before his accession, he had, by his bravery and tact, won the famous battle of Ashdown against the Danes. But the success was only temporary, for the West-Saxons, with Alfred as leader, had to fight nine dreadful battles against the Danes during the first year of his reign. In 878 the same stubborn enemy made such a heavy descent on Wessex that Alfred, weak as was his army, was forced to take temporary refuge in the island of Athelney; but in the same year he gathered new forces, and by a bold attack overcame the Danes under Guthrum, and wrenched from them the treaty of Wedmore. For some years he was busy rebuilding his cities, constructing a navy, and giving laws to his people; but in 893 the Danes under Hasting made a final attempt to overthrow Wessex, which attempt, however, resulted in Alfred's complete victory.

Now he had some leisure to carry on his studies and make his translations. He studied with the same zeal and avidity that he manifested in war. He made his vows to God, and solemnly paid them. 'Moreover, he promised, as far as his infirmity and his means would allow, to give up to God the half of his services, bodily and mental, by night and by day, voluntarily, and with all his might.'¹

¹ Ascer: *Life of Alfred*, p. 84.

He was thus the first English king to become a truly great defender of the Faith.

From his various prefaces and other undisputedly original writings we learn that he was fond of the contemplative life, and could easily have become an ascetic; that he yearned for the education and salvation of his people; that he felt himself a leader in the acquisition of salvation for himself and for his people. With such surroundings and such a character, the logical thing for him to do was to read and study the Latin writings of St. Augustine. It followed easily that he translated and adapted some of these to the needs of his people.

Alfred found in St. Augustine the embodiment of many of his ideals. Had he been blessed with the advantages of early study and leisure, he doubtless would have become a spirit of the same kind—we dare not say of the same degree, for his practical Anglo-Saxon mind could hardly have compassed that lofty and subtle thought which characterized the great Latin Father. As a matter of fact, Alfred was in character and circumstances more nearly similar to Charlemagne, with whom he has often been compared. This similarity is seen in the fact that they both became students, started a revival of learning, established court schools, fostered literature, and collected scholars from other parts of the world. Charlemagne drew Alcuin from England, and in turn Alfred, a century later, drew Grimbald from France.

Had he not given this new impulse to learning and literature, to the founding of schools and churches, the mighty tide of Danish invasion would soon have swept all barriers away, the activity of Ælfric would not have been possible, and Old English literature might have been such a weakling, when in 1066 William the Conqueror forced his own laws and language on the English people, as entirely to lose its identity. Thus we see that Alfred, in several senses, was the mighty Defender of England, and well might he be called England's Darling.

It was the blending of these two great streams—Latin Christianity as seen in Augustine of the fifth century, and the stalwart Saxon character as seen in Alfred of the ninth century—that caused a tide of influence to set in which reaches us over the tract of a thousand years, and is now, we believe, gathering strength for a new and mightier period of activity.

IV. Relation of Alfred's Version of the *Soliloquies* to his Other Works.

1. **Authorship.**—Folio 56 b of the manuscript reads:
*Hær endiað ða cwidas þe Alfred Kining alæs of þære bec,
we hatað on ...* After these words there occurs a break
in the parchment. Trusting in the authenticity of this
final statement, most critics had confidently ascribed the
translation to Alfred, until in 1851 Pauli, the well-known
biographer of the king, cast doubt on the case by advancing
the following reasons against Alfred as author:

1. We do not here find Alfred naming himself as
author in the introduction, a thing it is his custom to do
in his other translations.
2. The translation of the *Soliloquies* is not listed
among Alfred's works by other writers.
3. The work is written in an impure Saxon, probably
the attempt of a late and obscure writer to foist this
version on the public as genuine.

By far the most noteworthy contribution toward
establishing the genuineness of Alfred's authorship was
made by Wülker in 1877. This masterly article was
published in Vol. IV of Paul and Braune's *Beiträge*. The
following is a summary of his argument:

Against Pauli's arguments he shows that

1. Alfred does not always in the preface name himself
as author, *Orosius* and *Bede* being cited as proofs; besides,
the first part of the *Soliloquies* is lost.
2. William of Malmesbury names this work as one of
Alfred's.

3. We should not be influenced by the fact that there is but one manuscript, and that in an impure Saxon of the twelfth century, for even the *Boethius* and the *Orosius* occur in but two manuscripts each, one of which is of the twelfth century.

As additional reasons in favor of Alfred's authorship, Wölker argues:

1. A monk would scarcely make such additions to the original matter, but it would be in keeping with the character and rank of a king to do so.

2. The vocabulary is the same as that used by Alfred in the works known to be genuine.

3. There is a striking similarity between the *Soliлоquies* and Alfred's version of *Boethius* in the use of the dialogue and terms for the interlocutors, in the modes of expressing abstract ideas, and in the various set phrases for opening and closing divisions.

4. The general method of handling his Latin original is in harmony with Alfred's practice in his other translations, and especially in the *Boethius*.

5. This may be the *Encheiridion*, *Manual*, or *Handbook* of Alfred, to which Asser refers.¹

The only other considerable contribution to the arguments in favor of Alfred's authorship was made by Professor Frank S. Hubbard.² As this is chiefly an indirect result of his study, and bears more directly on the relation of the *Soliлоquies* to the *Boethius*, it will be treated under that head.³

In the recent works on Alfred, the authors are still somewhat at variance as to this question: Wölffing,⁴ Earle, and Draper agree with Wölker that Alfred is the author, while others disagree or are silent.

¹ *op. cit.* 77.

² *Mod. Lang. Notes*, IX. 161-171.

³ Cf. Introd. p. XXXV.

⁴ Wölffing: *Die Syntax Alfreds des Grossen*.

2. **Title.**—In regard to the somewhat minor question of the title, Wölker thinks Alfred made a collection of Latin quotations from the Church Fathers and from the Bible, and then translated these into Old English and wrote a preface, and that this constituted his *Handbook*. But the evidence is insufficient for such a conclusion, because:

1. The *Soliloquies* is not a collection of quotations, but a translation and adaptation of one work. Book I is a fairly close rendering; Book II is a paraphrase of Book II of the Latin. It is true that there are a few quotations from other works in Books II and III of Alfred's version, but not enough to justify our calling it an *anthology* (*blōstman*, *flosculi*, *Blumenlese*). ✓

2. The unity and sequence of Alfred's version indicate, not a heterogeneous group of quotations, but a dominant theme which suggested and easily invited what quotations he used. ✓

I prefer to reject the title of *Blooms* as used by Hulme, Hubbard, and others, on the ground that the word *blōstman*, as used by Alfred, was most likely a general, descriptive term and not intended as a title.

3. **Relation to Works Other than the Boethius.**—Alfred translated, or had a part in translating, the following books:

1. *The Universal History* of Orosius.
2. *The Ecclesiastical History of the English People* of Bede.
3. *The Dialogues* of Gregory the Great.
4. *The Pastoral Care* of Gregory the Great.
5. *The Consolation of Philosophy* of Boethius.
6. *The Soliloquies* of St. Augustine.

The first fact that strikes us as to the kind of books King Alfred chose for the betterment of his people is that they are thoroughly imbued with the Christian spirit. *Orosius* was written at the suggestion of St. Augustine, to

prove that Christianity had not injured the world. Boethius, it is now generally agreed, was himself not a Christian, though the Roman Church canonized him, but Alfred's rendering is made distinctly so. The very titles and authors of the other works speak for themselves. It was not the writings of the Latin poets, that appealed to him, but those of the Christian Fathers.

Although these works were all Christian, yet a closer view and comparison reveals an interesting variety of writings on a wide range of subjects. In this list of six mediaeval books we have one on the secular history of the world, another on English Church history, while still another is a sort of compendium of philosophy. To offset these more general and comprehensive treatises, there is the *Pastoral Care*, which is a specific and practical guide for the shepherd of God's people; the *Dialogues* constitute a kind of martyrology and handbook for clerks; while, to some extent, these various threads are caught up and woven together in the *Soliloquies*, for here we have theology, philosophy, and practical precepts. It is, therefore, a work which would make a fitting conclusion to his series of translations, and is placed last by most of the scholars who have attempted a chronological arrangement of Alfred's works.¹

4. Relation to the Boethius.—In form, thought, and expression, by far the most closely related of these works are the *Boethius* and the *Soliloquies*. They are both imaginary dialogues between the Soul and Reason. The formulas for opening and closing the main divisions are the same in both, as likewise are the set phrases used in question and answer. In the treatment of the original and in the diction there is a striking similarity.

Professor Hubbard, in a careful comparison² of the two, has shown almost conclusively that they are by the

¹ Cf. Wülfing, *op. cit.*, Vol. I, Einleitung, VII.

² *Mod. Lang. Notes*, IX. 161-171.

same hand. After citing many parallel passages bearing on the relation of these two works, he closes with the following recapitulation:¹

1. There are striking resemblances between the *Blooms* and the *Boethius* in the setting of the dialogue, and in all things pertaining to the conduct of the discussion.²
2. There are cases of close correspondence between Anglo-Saxon passages that translate Latin expressions widely different from each other.³
3. There are original passages of the *Blooms* closely resembling translation-passages of the *Boethius*.⁴
4. There is noticed one case of correspondence between a translation-passage of the *Blooms* and an original passage of the *Boethius*.⁵

¹ *Mod. Lang. Notes.* IX. 170.

² A few typical examples are quoted below. The references are to my text of the *Soliлоquies* and to Sedgefield's *Boethius*:

Soliлоquies.

Nū ic gehire hwæt ðū wold-
est witan. Ac ic wolde witan
ærest æt pē, etc. 56. 1-3.

Genōg sweotol hit is. 64. 6.

Genōg wel ðū hyt ongitst.

16. 22.

Soliлоquies.

* Be þīnre hēse sēo sunne
bringð lēohtne dæg, and se mōna
lēoht on nyht. 9. 14, 15.

Sol exercet diem, luna tem-
perat noctem.

Soliлоquies.

* Hū nū sint æalle hālga bēc
ful nēah fulle be undēadlynesse
þāre sāwle? 59. 28, 29.

Soliлоquies.

* Du hæst me forlætan þā
unrōtnesse, ðy læst is awðer oððe

IC wāt nū hwæt þū woldest
witan. Ac mē lyste bet þæt þū
mē sāðe, etc. 87. 19, 20.

Genōg sweotol hit is. 83. 32.

Genōg rihte ðū hit ongitst.

87. 28.

Boethius.

Swā ēac sīo sunne bringð
lēohte dagas, and se mōna līht on
niht. 49. 21, 22.

Quod Phoebus roseum diem
Curru provehit aureo, ut quas
duxerit Hesperos Phoebe noctibus
imperat.

Boethius.

Hū ne wāsð ðū þætte ealle
bēc sind fulla þāra bīesena þāra
monna pe fēr ūs wāran. 65. 11-13.

Atqui plena est exemplarum
vetustas.

Boethius.

Ac ic eom nū gēt on micle
māran gedrēfednesse geunrōtsod,

5. Passages that are original in both works correspond.¹

6. Both works dwell upon and enlarge the same themes.

on mōde oððe on līchaman þy fulnēah oð ormōdnesse. 142. 22-25
mettrumra sī; and ic ne ongyte
nāne trimðe nē on mōde nē on
līchaman, ac æsom ful nāh ormōd
(MS. on mod). 49. 1-4.

*Aut valetudinem corporis con-
siderare me jubes, cum ego ipse
tabe confectus sim?*

Soliлоquies.

¹ Nē ealle pā pe on heofenum
bēoð nabbað gelic wuldor; ac ælc
hefð be hys gearnunge, swā wīte
swā wuldor, swæðer hē on byð.
65. 22-24.

Engelum hē gefð be heora
andefne, and manna sālum hē
gyfð be hyre andefne swilca gyfa.
52. 18-53. 1.

Boethius.

Hwæt þū, Drihten, forgēafe
pām sālum eard on hiofonom,
and him pār gifst weorðlice gifa,
ælcere be hire gearnunge; and
gedest þæt hē scīnað swīðe
beorhte, and þeah swīðe mistlice
birhtu, sume beorhtor, sume un-
byrhtor, swā-swā steorran, ælc be
his geearnunga. 81. 33-82. 2.

V. Discussion of Alfred's Version of the *Soliloquies*.

1. **Sources.**—The following sources¹ were used by Alfred:

1. Augustine's *Soliloquies* and *Epistle* 147, otherwise called *De Videndo Deo*.
2. Gregory the Great's *Dialogues* and *Morals*.
3. Jerome's *Vulgate* and *Commentary on Luke*.

The sources from Augustine and Gregory are pointed out by Wölker. I have found as strong evidence for including Jerome as did Wölker for any source except the *Soliloquies*. It might be even safer to say that the *Soliloquies* is the chief source, and that no specific source can with certainty be named for the remainder, since its subject-matter is merely similar to that found in various places, not only in the writings of the three Fathers named above, but in others as well.

2. **General View.**—In general we may say that the *Soliloquies*, both in the Augustinian original and the Alfredian version, have a twofold subject, the inquiry into the nature of God and into that of the human soul. Book I is occupied mainly with the passionate search for God,² and might properly have for a motto the burning words of Job: 'Oh that I knew where I might find him! that I might come even to his seat!'³ Book II deals with the

¹ For other sources see Notes.

² Cf. especially the prayer beginning on p. 4.

³ Job 23. 3.

question of the immortality of the soul, and reminds us of the inquiry also expressed by Job as follows: 'If a man die, shall he live again?'¹ Book I is essentially the same in both versions, both as to subject-matter and method of treatment. Book II in the Alfredian version is not only much abbreviated, but adopts an entirely different method of treating the subject. Alfred adds Book III, in which he forecasts the future state of the soul, thus giving symmetry and completion to Augustine's work.

✓ 3. **Latin Original.**—Let us first see what is the substance of the Latin original. Augustine, after a long and earnest prayer for divine aid, expresses a desire to know but two things—God and his soul. But how shall one know God—by sense, or by intellection? Reason, which is the eye of the soul, promises to demonstrate God to the mind as clearly as the sun shows itself to the eyes. The soul, then, in order to see God, has need of Faith, Hope, and Love; after these are dwelt on as essentials to the true seeing, it is affirmed that by looking, which is the reason in active operation, the soul beholds the Beatific Vision. To test the soundness of the spiritual vision, a searching inquiry as to the presence of bodily lusts is made. Even should these be found absent, the mind cannot bear at once to behold the brightness of Divine Wisdom, but must be taken through a process of gradual training. A third thing, Truth, must be first known, because through her alone are we led to know God and the soul. The book closes with a resolution to submit to God's guidance, and a prayer for faith in him and an ability to do his will.

✓ In Book II the author propounds as the question of supreme moment: 'Am I immortal?' St. Augustine works out the solution to this problem in a manner very satisfactory to himself, no doubt, but the modern thinker would be tempted to object that 'much might be said on both

¹ Job 14. 14.

sides'. The Latin Father here shows himself the forerunner of scholasticism. The newly converted Christian sinks his identity for the time into the dialectic philosopher. He leads us through a labyrinth of reasonings, in which he hopelessly confuses the forms of logic with the essential truth. The chief dictum asserted is that truth persists; even if truth itself should pass away, yet it would be true that it has passed away. Falsity is so, because it is otherwise than it seems; if therefore there are none to whom it may seem, nothing is false; but falsity existing implies a perceiving sense, and a perceiving sense implies a subjective immortal soul.

The following summaries will reveal his process: 'You have said that falsity cannot be without sense, and that sense cannot but be; therefore there is always sense. But there is no sense without soul; therefore the soul is everlasting. Nor has it power to exercise sense, unless it lives; therefore the soul always lives'.¹ And again: 'Therefore if nothing is true unless it be as it seems; and if nothing corporeal can appear, except to the senses; and if the only subject of sense is the soul; and if no body can exist unless it be a true body: it follows that there cannot be a body unless there has first been a soul'.² Finally: 'From this truth, as I remember, that Truth cannot perish, we have concluded that not only if the whole world should perish, but even if Truth itself should, it will still be true that both the world and Truth have perished. Now there is nothing true but truth; in no wise therefore does Truth perish'.³

After various and long excursions in which abstraction is complicated by abstraction, and confusion worse confounded, the book is closed rather abruptly with a promise that another book would be written on the subject of in-

¹ Schaff: *The Nicene and Post-Nicene Fathers*, VII. 549.

² ib.

³ ib. 556.

telection, a promise which, however, was never fulfilled.¹

✓ 4. Alfred's Version.—Coming now to Alfred's treatment of his original, we find in general that he begins, as elsewhere, with a strict adherence to his Latin, and gradually departs more and more from it, until at the end he is entirely alone and original. In Book I, we may say, he was a translator; in Book II he was an adapter; in Book III he was author, at least so far as Augustine is concerned.

Alfred's method of translation was unique, as the fact will show. At times he is literal, but more often he is quite free, seizing on the essential thought and epitomizing or recasting it, or rejecting some minor point and adding another instead—always imparting a distinctly individual flavor to whatever he touches. He seems to have felt a responsibility not so much to his original as to his readers. To this extent he was a creative artist. How otherwise in kind did Chaucer and Shakespeare treat their sources, when the former converted Boccaccio's *Teseida* into the *Knight's Tale*, and the latter created *Hamlet* out of *The History of Hamblet*?

Our study of Alfred's method of translation will be confined to Book I. Since the Latin and Old English are printed on the same page, so that any one can easily compare the versions, it will not be necessary to go extensively into this subject.

In his prefaces Alfred speaks several times of rendering 'now word for word, now sense for sense'.² This is a clue to his method, but the former was made use of very rarely. The following heads will contain typical examples:

¹ Cf. Augustine's *Retractiones*, I. 4. 1: 'Inter haec scripsi etiam duo volumnia . . . de his rebus, quas maxime scire cupiebam, me interrogans mihiique respondens tamquam duo essemus, Ratio et ego, cum solus essem; unde hoc opus Soliloquia nominavi, sed imperfectum remansi'.

² Cf. Preface of *Pastoral Care* and *Boethius*.

1. Rarely do we find an instance of purely literal renderings such as:

Latin	Old English
Exaudi, exaudi, exaudi me, Deus meus, Domine meus, rex meus, pater meus, causa mea, spes mea, res mea, honor meus, domus mea, patria mea, salus mea, lux mea, vita mea.	Gehitere, gehyre mē, Drihten, forpām þū eart mīn God, and mīn Drihten, and mīn feder, and mīn sceapan, and mīn gemetgyend, and mīn tōhops, and mīn spēd, and mīn wyrōscipe, and mīn hūs, and mīn ēsel, and mīn hāle, and mīn lyf. ¹

2. There are a few cases where the same thought in Latin is more briefly expressed in Old English:

Deus intelligibilis lux, in quo et a quo et per quem intelligibiliter lucent, que intelligibiliter lucent omnia.	Dū þe æart þæt andgitlice lēoht purh þe man ongit. ²
--	---

3. More common is the joining of several sentences into one:

Deus quo nos revocas in viam. Deus qui nos deducis ad januam. Deus qui facis ut pulsantibus aperiatur. Deus qui nobis das panem vitae. Deus per quem sitimus potum, quo hausto nunquam sitiamus.	Dū ūs clypast tō ūrum wege, and ūs gelēdest tō pāre dura and ūs ðā untynst, and ūs sillest ponne hlāf ēces lyfes and ponne drinc of lyfes wylle. ³
--	---

4. Quite commonly we find paraphrase:

Deus per quem nos non movent qui minime credunt.	Dū ūs getrymedest and gyt trymest on ūrum gelēafum, þæt ūs ne magon þā unglyfædan ēmirran. ⁴
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5. Expansion for the sake of clearness and details; this is fairly common:

Deus cuius regnum est totus mundus, quem sensus ignorat.	Ic þē bydde, Drihten, þū þe æalles middangeardes wealst; þū
--	---

¹ 11. 4-8.

³ 8. 11-14.

² 6. 12.

⁴ 8. 16, 17.

þe wē ne magon līchamlice on-
gytan nāper nē mid ēagum, nē
mid swece, nē mid ēarum, nē mid
smecce, nē mid hrine.¹

These few examples are sufficient to reveal the general method of the translator. The fact that this identical method is employed by Alfred in the *Pastoral Care* and *Boethius* constitutes one proof that Alfred was the translator of the *Soliлоquies*.

It must be said that in this, as in all translations, it is often extremely difficult to determine the degree of literalness in a given case, since there may be a kind of adumbration of the meaning of a word in the words preceding or following.

* There are four considerable additions² made by Alfred in Book I, and these divide the Book into five very nearly equal parts. They are:

1. Vicissitude in Nature 9. 23-10. 17.
2. Figure of Ship and Anchor . . . 22. 2-26. 5.
3. Seeing God and working with Him 31. 8-27.
4. Parable of King and subject . . 43. 23-44. 27.

These longer excursions are interesting from several points of view. They are original, and yet grow naturally out of the subject in hand. They are written to make clear certain fundamental truths. There may be seen in them a vigor of expression not found in the parts translated.

Having seen his method as a translator, we may now study him in the other function which he exercised so often, but nowhere better, perhaps, than in Book II. It is here that we see him at work with a freer hand. He is in that intermediate stage between the faithful translator and the unshackled, creative artist; and thus his personality

¹ 6. 13-15.

² For minor additions with references see Notes.

stands out in bolder relief, and to that extent appeals to us more strongly.

What he might have become as an original artist is not entirely a matter of speculation. Although natural endowments, education (or lack of it), and environment conspired to make of him a man of affairs and a king of intense practicality rather than a man of letters or a philosopher, yet in the genuinely original prefaces to his various translations we can but recognize a master-hand. These are veritable preludes—thematic chords—touched by an artist, who, we feel, had he possessed opportunity, might have wrought out a composition that would take rank as a classic. But, in truth, so far as present scholarship can positively assert, he left us no single original production that is complete. Who shall say that he did less wisely in turning what time and talents he had to the popularizing of what he considered the classics of his age—giving his people the best of the old and the established rather than venturing to contrive something new and possibly false?

No better example of a skilful preface or introduction can be found than the one with which he begins the *Soliлоquies*. It recalls Emerson's saying: 'Every book is a quotation; and every house is a quotation out of all forests and mines and stone-quarries; and every man is a quotation from all his ancestors.' With some such thought as this our English King, inured to the hardships of war, no doubt having felt at times the need of shelter from storms, but yet with a burning desire for peace and strong faith and hope and love and the other Christian graces, approaches the translation of St. Augustine's work. Under the figure of building a house or fort from the timbers cut and with the tools fashioned from the forests of the thoughts and writings of the Fathers, he begins:

'[I] gathered for myself cudgels, and stud-shafts, and horizontal shafts, and helves for each of the tools that I could work with, and bow-timbers and bolt-timbers

for every work that I could perform, the comeliest trees, as many as I could carry. Neither came I with a burden home, for it did not please me to bring all the wood back, even if I could bear it. In each tree I saw something that I needed at home; therefore I advise each one who can, and has many wains, that he direct his steps to the same wood where I cut the stud-shafts. Let him fetch more for himself, and load his wains with fair beams, that he may wind many a neat wall, and erect many a rare house, and build a fair town, and therein may dwell merrily and softly both winter and summer, as I have not yet done.'¹

He is not talking about the temporal house, but the eternal dwelling-place, and closes his preface with the highly personal prayer that 'so may the rich Giver do, who rules both these temporary cottages and the everlasting homes. May he who created both, and rules both, grant me that I be fit for each, both here to be useful and thither to come'.²

The changes that Alfred made in his rendering of Book II may be roughly estimated by comparing the respective lengths of the Latin and the Old English versions. There are approximately 9,700 words in the Latin of Book *II* and 11,800 words in the Old English, whereas Book *I* has 8,300 Latin words as against the 3,000 Old English words of Alfred's rendering. But as Alfred added new matter to the extent of about 1,000 words, we may estimate that he rejected about three-fourths of the Latin of Augustine.

Why did he make these changes? The correct answer to this question will reveal interesting facts as to his mind and method. Are we summarily to dismiss the question by the surmise that he had not time to finish the work, or that he wearied of his task? This is highly impro-

¹ 1. 1-15.

² 2. 13-17.

bable, for the reasons which follow: First, he not only compassed the work as finished by Augustine, but added a third book built up from other selections from the Fathers and Scripture; secondly, internal evidence proves that the work of Alfred has an air of completeness—it does not end abruptly; thirdly, the kind of rendering he gave demanded greater thought and pains than a more literal translation, such as he gave in Book I.

In order to establish these facts more clearly, it is necessary to look somewhat in detail at the changes made.

The subject-matter of Book II of the Alfredian version is the first that calls for special comment. Whereas Augustine gives a learned disquisition on truth and falsity, similitude and dissimilitude, as a means of substantiating the immortality of the soul, Alfred approaches the subject mainly through authorities quoted, and with the common sense of a practical Christian of his time. Near the beginning of Book II the inquirer admits the immortality of God,¹ but expresses a doubt about the immortality of the soul. Reason is surprised that one should want to know what no man while in the prison of the flesh can know, yet it undertakes to prove the immortality of the soul so clearly as to cause shame to the doubter. Then the colloquy develops the fact that Augustine has such faith in Theodorus, his king, and Honorius, son of the king, as to believe anything that he might never have heard of, except from their lips; but further, that he has as much more faith in God and Christ, the Son of God, than in Theodorus and Honorius, as the former are wiser and better than the latter:

'What spake God then oftener, or what said he more truthfully through his prophets to his people, than about the immortality of souls? Or what said the apostles and all the holy fathers, if they spake not about the eternity of souls and about their immortality? Or what did Christ

¹ 59. 12 ff.

mean when he said in his Gospel: "The unrighteous shall go into everlasting punishment, and the righteous into everlasting life?"¹

The authority of the patriarchs, prophets, apostles, and holy fathers having been appealed to, the question is then asked by Reason: 'Why canst thou not believe all these?' Augustine answers: 'I say that I believe them, and also know exactly that it is all true that God has said either through himself or through them; for there are more of these happenings in the holy books than I can ever reckon. Therefore I am now ashamed that I ever doubted about it, and I acknowledge that I am very rightly convinced, and I shall always be much happier when thou dost convince me with such things than I ever was when I convinced another man. All this I knew, however, before, but I forgot it, as I fear also that I shall do this.'²

Reason expresses wonder that any one should doubt the immortality of the soul, the highest and best of all God's creatures, when even the lowest and meanest creature does not utterly perish and pass away. Let the mind turn inward, and search for other examples to prove the same truth. The mind will, if discreet, say that it desires knowledge of past, present, and future things, because it knows it shall always exist. Hence 'there is no doubt that souls are immortal. Believe thine own reason, and believe Christ, the Son of God, and believe all his saints, for they were very reliable witnesses; and believe thine own soul, which always says to thee through the reason that it is in thee; it says also that it is everlasting, because it wishes everlasting things. It is not such a foolish creature as to seek what it can not find, or wish that which it has not, or which belongs not to it. Give up now unjust doubting. It is clear enough that thou art everlasting, and shalt ever exist'.³

¹ 61. 30-62. 1.

² 62. 7-19.

³ 63. 32-64. 6.

The inquirer thus expresses himself satisfied as to the subject in hand, but his thirst is not entirely quenched, for just at the close of the book another question is propounded, namely: Shall our knowledge change in the future world as in this world, or shall it remain constant? Reason artfully replies:

'I hear now what thou wouldest know, but I cannot tell it to thee in a few words. If thou wilt know it openly, then thou must seek it in the book which we call *De Videndo Deo*. This book is called in English, *About the Beholding of God*. But be now of good cheer and think over that whch thou hast just learned, and let us both pray then that he help us, for he promised that he would help every one who called to him and rightly wished; and he promised without any doubt that he would teach us after we left this world,—that we should fully know perfect wisdom and perfect truth; which thou mayest hear much more openly in the book which I before named to thee—*De Videndo Deo*.'

And the book closes with the words: 'Here end the blossoms of the second book which we call *Soliqoies*'.¹

The following parallel of the points made in the Augustinian and the Alfredian versions respectively will show at a glance the difference of treatment.

Augustine

1. Invocation for divine aid to know self.

2. Proof that the soul is immortal based largely on the subtleties of dialectics; similitude the mother of truth, dissimilitude of falsity; no truth or falsity without a perceiving sense, no sense without a living soul; hence the soul is immortal.

3. Since truth must persist, the

Alfred

1. Invocation for divine aid to know self.

2. Proof that the soul is immortal based largely on authorities: the words of Christ, his Apostles, the Prophets, and the Church Fathers quoted, or referred to, as favoring the truth that the soul is immortal; hence it is immortal.

3. Since the soul craves know-

¹ 64. 22-35.

perceiving subject, the soul, must be immortal.

4. In closing, an unanswered query is raised: How is truth related to an undisciplined mind?

ledge of immortal things, Reason asserts it must be immortal.

4. The book closes with the query: Does the intellect change in the next world? Answered in Book III.

* Book III is linked to the close of Book II by the following introductory statement:

'A. Now thou hast ended the sayings which thou hast selected from these two books, and hast not yet answered me about that which I last asked thee, that is, about my intellect. I asked thee whether, after the parting of body and soul, it should increase or decrease, or whether it should do both as it here doth.'

'R. Have I not already told thee that thou shouldest seek it in the book which we then spoke about? Learn that book, then thou wilt find it there.'¹

Just here, unfortunately, occurs a distinct break in the thought, although the manuscript shows no evidence of it, and hence we cannot with absolute certainty trace the continuity. However, the responsibility of the investigation having been placed on the seeker, the same general tenor of thought is kept up in the inquiries as to the state of the souls of the good and the bad after their departure from this world. The wicked and the good are to see each other, and know their respective states of punishment and reward, for the purpose of intensifying the torment of the one and the joy of the other. Thus the book is on the subject of the future state of the soul, whether it be the more specific topic of seeing God or of mutual recognition of souls.

A bond is established between the deeds and aspirations of this world and the rewards of the next—a thought that doubtless thrilled Alfred:

¹ 65. 1-9.

'The like have their like. One is also not to suppose that all men have like wisdom in heaven; but each has it in that measure which he here yearneth after. As he here toils better and yearns more for wisdom and righteousness, so he has more of it there, and also more honor and more glory.'¹

Then follows the query: 'Has it yet been clearly enough said to thee about wisdom and about the seeing of God?' which gives us a clue to the real subject of this book and its relation to the other two; and the eloquent answer must be given in full:

‘Yea, well enough I believe that we need lose naught of the wisdom which we now have, though the soul and the body be parted. But I believe that our knowledge shall be very much increased by that means, though we cannot know all before doomsday which we would know. But I believe that naught will be hidden from us after doomsday—neither that which is in our days, nor that which was before, nor that which shall be after.¹ Thou hast now related many examples to me, and I have myself seen more in the writings of the holy books than I can reckon, or can even remember. Thou hast shown me also such reliable witnesses that I can do nothing else but believe them; for if I believe no weaker testimony, then I know very little or nothing. What know I but that I wish that we may know as clearly about God as we would? But the mind is weighed down and busied with the body, so that we cannot see anything with the mind's eyes just as it is, any more than thou mayest sometimes see the brightness of the sun, when the clouds shoot between it and thee; and yet it shines very brightly there where it is. And even though there be no cloud between it and thee, thou canst not see it just as it is, because thou art not where it is; nor can thy body be there, nor can thy bodily eyes come anywhere near there, nor even see

¹ 65. 24-66. 1.

near there. Nor can we even see the moon, which is nearer us, just as it is. We know that it is broader than the earth, and yet it seems not broader to us sometimes than a shield, on account of the distance. Now thou hast heard that neither can we see aught of this world with the mind's eye entirely as it is; but by the part of it that we see we should believe the part that we cannot see. But it is promised us without any doubt, so soon as we come out of this world, and the soul is loosed from the prison of the body, that we shall know everything that we now wish to know, and much more than the great men—the wisest of all in this world—could know. And after doomsday it is promised us that we may see God openly—see him wholly, just as he is; and know him ever afterwards just as well as he now knows us. Nor shall we ever afterward have any want of wisdom. He will conceal naught from us, who lets us know himself. But we shall then know all that we now wish to know—even also that which we now do not wish to know. We shall all see God—both they who are here the worst and they who are here the best. All the good shall see him to their comfort and joy and happiness and glory; and the wicked shall see him just as the good, yet to their torment.¹)

As his sole authority for these thoughts Alfred then quotes from Jerome's *Vulgate* the parable of Dives and Lazarus²—a passage frequently used by modern writers, as well as by the Christian Fathers, in speculations on the future state. And then comes the fitting conclusion, which is too good to omit:

'Now we may hear that both the departed good and the wicked know all that happens in this world, and also in the world in which they are. They know the greatest part, though they do not know it all before doomsday, and they have very much remembrance in that world of their

¹ 66. 4-67. 16.

² Luke 16. 19-31.

kindred and their friends. And the good help the good, and each of them the other, to the extent that they can. But the good will not have mercy on their evil friends, because they will not give up their evil, any more than Abraham would pity the rich man, though he was of his own kin, because he perceived that he was not so humble before God as he rightly should be. The evil, then, can neither do their friends nor themselves any good, for they were formerly of no help, neither to their friends nor to themselves who had passed away before them when they were in this world. But it shall then be with them as with those men who are here brought into some king's prison, and may see their friends every day and ask about them that which they will, and yet they may not be of any good to them; they neither wish, nor are able, to go to them any more. Therefore have the evil more punishment in the world to come, because they know the honors and dignities of the good, and also therefore the more, that they remember all the honors which they had in this world; and also they know those torments which they have who shall then be left behind them in this world.

'The good, then, who have full freedom, shall see both their friends and their foes just as here men in power often see together both their friends and their foes. They see them alike and know them alike, although they do not love them alike. And again the righteous, after they are out of this world, remember very often both the good and the evil which they had in this world, and they rejoice exceedingly that they forsook not their Lord's will, neither in easy things nor in mysterious, while they were in this world. Just so some man of power in this world may have driven one of his darlings from him, or he may be forced from him against both of their wills, and then have many torments and many mischances in his exile so that he yet returns to that same master with whom he formerly was. Then he remembers the mishaps which he had in

his exile, and yet is not more unhappy. But I myself saw that, or more untrustworthy men told it to me than those were who told that which we are seeking after. Now must I not do one of two things—either believe some man or none? Methinks that I know who built the city of Rome, and also many other things which happened before our days, all of which I cannot reckon. It is not because I myself saw it that I know who built the city. Nor even do I know of what kin I am, nor who my father or my mother was except from hearsay. I know that my father begot me, and that my mother bore me, but yet I do not know it for the reason that I myself saw it, but because some one told it to me. Not so trustworthy were the men who told it me, however, as they were who told that which we have now long been searching after—and yet I believe it.

‘Therefore he seems to me a very foolish man and very inexcusable, who will not increase his knowledge while he is in this world, and always wish and desire that he may come to the everlasting life, where naught shall be hidden from us.’¹

‘Here end the sayings which Alfred, the king, selected from the book which we call in . . .’¹

Now having seen the character and extent of the alterations made by Alfred, we are in a position to answer the question why he made such changes. Three sufficient reasons may be given:

1. It is his general practice as a translator. This will be clear upon a scrutiny of his various translations. But here, as in so many other particulars, the *Boethius* is the best parallel to the *Soliloquies*. It is useless to enter upon a discussion of this point, for Sedgefield’s excellent version of Alfred’s *Boethius*² need only be glanced at in

¹ 68. 11-70. 5.

² W. J. Sedgefield: *King Alfred’s Old English Version of Boethius’ De Consolatione Philosophiae*, Oxford, 1899.

order to show how free the translation, how frequent the original passages inserted, and how skilfully Alfred has recast the thought of the Latin in the mold of his own individuality. One particular, however, needs emphasis, namely, that it is a common practice of Alfred to diverge further and further from his original, the nearer he approaches the end of a translation. In the last book of the *Boethius* he has shortened the Latin greatly and added much of his own, so that the book can be called almost as original as the third book of the *Soliлоquies*. ✓

2. Alfred rejects subtleties. For this there may be two reasons, namely: First, that his mind could not understand the processes of Augustine's ratiocination; secondly, that the Old English language was incapable of giving adequate expression to philosophical ideas; or both of these may have worked together to bring about the one result. Augustine in Book II carries his reasoning into the vaguest possible ramifications, and it is just here that Alfred departs furthest from the Latin. Even Augustine felt that he was adopting an extremely abstract method, for repeatedly he makes himself answer *Ratio* thus: 'Make it plainer to me, I beg.' Now we know that Alfred had no such training as Augustine, and hence may infer that such methods were unsatisfactory to his own mind, and certainly that it would be casting pearls before swine to give Augustine's thoughts to his unlettered subjects; hence he wisely acts as interpreter, choosing the essential thought from Augustine, and giving it to his people in the simplicity of their vernacular.

Then, how was the Old English to find a terminology to express such thoughts as:

'Responde nunc quae disciplina contineat definitionum, divisionum, partitionumque rationes.'¹

'Sed illud saltem impetrem, antequam terminum volumini statuas, ut quid intersit inter veram figuram, quae intel-

¹ Migne: *Soliлоquies* of St. Augustine, II. 21.

lagentia continentur, et eam quam sibi fingit cogitatio, quae graece sive phantasia sive phantasma dicitur, breviter exponas.¹

Thus Alfred was a mediator for his people; he culled and appropriately interpreted the ideas which he thought would most help them.

* * * 3. Alfred was influenced by a sense of artistic completeness. Book III grows naturally out of Books I and II, and gives a finishing touch to the work as a whole. Augustine himself left his work unfinished, and Alfred performed a skilful as well as venturesome task in undertaking to complete it. How wisely he did this will be seen when it is considered that he drew the material for Book III from Augustine's other writings as far as possible, and after that from other Christian Fathers whose authority was weighty. He then welded these together, at the same time making large use of Scripture.

Observing more closely, we note that the theme of Book III is itself a logical outgrowth of the other books: Book I—knowledge of God; Book II—knowledge of the soul; Book III—state of knowledge and the soul after death. Reason has shown that we may have a sufficient knowledge of the nature and existence of God and the soul's immortality while in this life, but that at best this is partial, because of the prison of flesh and the sinfulness we are heir to. Our power of vision must be increased and made clearer before we can behold and see that supernal Beatific Vision—but this cannot occur in the present world, though it shall occur in the next. It is not enough to know God and the soul in this world—nor to know that both shall exist eternally, nor yet that they shall *live* eternally. Alfred added in Book III the one thing still needful to know, namely, that *knowledge* will continue and increase in the next world.

¹ ib. 34.

It is true that, on first reading, one would be likely to decide, even without considering the breaks in the manuscript, that the work is a medley; but sympathetic study will show that development of his theme is natural and artistic. We are, after considering these facts, forced to the conclusion that Alfred had in some degree a sense of fitness and of completeness, and that he exercised this in the changes he made. To sum up, then:

1. Alfred's version is not so much a fragment as the completion of a fragment.
2. He omits the dreary dialectics of Augustine, and uses only what his people can understand; even this he renders in the simplest manner.
3. Although omitting so much, his mind allows no essential fact to escape him, but conserves all with scholarly faithfulness.
5. Conclusion.—Alfred's literary merits are not of the highest order; his nature and circumstances forbade that. But there are certain definite qualities which are in themselves praiseworthy. We note in his writings a simplicity ✓ which at times is striking in its effectiveness.¹ Again we feel a manly, if somewhat unpolished, strength.² At other times this simplicity of utterance and virility of conception surprise us by bursting forth into rich flowering and ripe fruitage.³ His similes are drawn from nature, ✓ and are eloquent of his experiences as warrior and king. What can be more fitting to the subject than the comparison of the soul to a ship held by the anchors of virtue to its eternal mooring, God?⁴ Or what more forcible and indicative of a royal author than the representation of the

¹ Cf. 62. 10-22; 35. 4-10; 64. 22-33.

² Cf. 10. 7-17; 30. 7-17; 63. 32-64. 6.

³ Cf. 22. 11-23. 7; 25. 27-26. 3; 58. 10-16.

⁴ 22. 2-28. 12; cf. also 31. 7-27; 46. 10, 11.

avenues to wisdom by the highways and by-paths that lead to the king's royal seat?¹

As to the dialogue form, Alfred followed Augustine, who no doubt took as his exemplar Cicero, and remotely Plato. Indirectly, then, the *Dialogues* of Plato in Greek became the model of Alfred's Old English version of the *Soliloquies*. This will be more readily seen when we remember that Boethius drew his dialogue method from Cicero, on whom he wrote commentaries,² and Alfred became well acquainted with this manner of enlivening a philosophical discussion from his translation of *Boethius*. It was an easy transition from Boethius to Augustine.

Alfred showed his originality and sense of harmony in his adaptation of the dialogue style to the new parts in Book III, where, in the Latin, there is no dialogue. But he departs more and more from the use of dialogue the nearer he reaches the close, so that it is hard to say just when he makes the conscious transition to monologue with which, it is certain, he rounds off the concluding remarks.

In estimating Alfred's style we must remember that here, as elsewhere, he was a foundation-layer. There was no real Old English prose before him. So that if there are faults—and there are—we need not be surprised. But he blazed the way, and set a high standard for other writers to follow. In him, if we read closely, we may see the embryonic prose style of Chaucer, Milton, and Addison while in his impulse to translate religious works into English, he allies himself with a multitude of later writers.

He who strives not only to visualize the outward life, but also to retrace the thoughts and experience the emotions of King Alfred, must by that very effort rise to a higher and better life. To enter into the conscious life of Alfred's age is to reconstruct for one's delectation and edification one of the most fruitful periods of the much underrated

¹ 43. 23; cf. also 59. 34-60. 5; 68. 26-69. 2.

² Windelband: *op. cit.*, 273.

and slighted Middle Ages. Falsely wise scholars have stalked stolidly over the surface of this region, and pronounced it arid and worthless. But the keen vision of genius pierces deeper, and lo, when once excavations have been begun, a whole Olympia emerges! To eyes untrained it appeared a blank, and thus was called the Dark Age; but had it not, rather, somewhat of the brightness that blinds?

King Alfred's Version of St. Augustine's Soliloquies.

King Alfred's Preface.

Gaderode mē þonne kigclas, and stupansceaftas, and lōhsceaftas, and hylfa tō ælcum þara tōla þe ic mid wircan cūðe, and bōhtimbru and bolttimbru tō ælcum þara weorca þe ic wyrcan cūðe, þā wlitegostan trēowo be þām dēle ðe ic aberan meihte. Nē cōm ic nāper mid ānre byrðene hām, 5
þe mē ne lyste ealne þane wude hām brengan, gif ic hyne ǣalne ǣberan meihte. On ælcum trēowo ic geseah hwæthwugu þās þe ic ǣt hām beforfte. Forþām ic lāre ælcne ðāra þe maga sī, and manigne wān hæbbe, þāt hē menige tō þām ilcan wuda þār ic ǣas stuðansceaftas cearf, fetige hym 10
þār mā, and gefeðrigē hys wānas mid fegrumb gerdu, þāt hē mage windan manigne smicerne wāh, and manig ǣnlic hūs settan and fegerne tūn timbrian þāra, and þār murge and softe mid mæge on eardian ægðer ge wintras ge sumeras, swā-swā ic nū ne gyt ne dyde.¹ Ac sē þe mē lärde, 15
se wudu līcode,² sē mæg gedōn þāt ic sōftor eardian ægðer ge on þisum lānan stōclife be þis wāge ðā while þe ic on þisse weorulde bēo, ge eac on þām ēcan hāme ðe hē ūs gehāten hefð purh Sanctus Augustinus and Sanctus Gregorius and Sanctus Ieronimus, and purh manege oðore hālie fēdras; 20
swā ic gelyfe ǣac þāt hē gedō for heora ealra earnunge

¹ The abrupt beginning points to a loss of the first part of MS.; the MS. *7* has been changed throughout, as here, to *and*; in MS. the *u* of *stupansceaftas* is torn away.—⁵ MS. *nāpr*; *hā*, so repeatedly; likewise other words ending in *-m* are, in MS., found abbreviated thus: *ælcū* (for *ælcum*).—⁹ In *manigne* the *-ne* of MS. not distinct; *þ* throughout has been changed, as here, to *þāt*.—¹⁸ *7 þara*.—¹⁸ *hecan*.—¹⁹ *scānctus augustinus and scāns gregorius. and scānctus Ieronimus.*—²¹ *gelyf*, with the upper part of an *f* following *y* still legible. Between *gelyf* and *eac* a word of two or three syllables erased.

Ægðer ge þisne weig gelimpfulran gedō þonne hē ær þisum wes, ge hūru mīnes mōdes ēagan tō þām ongelichte þæt ic mage rihtne weig āredian tō þām ēcan hāme, and tō þām ēcan ære, and tō þāre ēcan reste, þe ūs gehāten is þurh þā hālgan fæderas. Sīe swā.

Nis hit nān wundor þeah man swilc ontimber gewirce eac on þāre uthlade and eac on þāre bytlinge; ac ælcne man lyst, siððan hē ænig cotlyf on his hlafordes lāne myd his fultume getimbred hæfð, þæt hē hine mōte hwilum þār-
10 on gerestan, and huntigan, and fuglian, and fiscian, and his on gehwilce wisan tō þere lānan tilian, ægpær ge on sē ge on lande, oð þone fyrst þe hē bōcland and æce yrfe þurh his hlafordes miltse geearnige. Swa gedō se wilega gifola,
15 se ðe ægðer wilt ge þissa lānenā stōcliffe ge þāra ēcena hāma. Se ðe ægpær gescōp and ægpærer wilt, forgive mē þæt mē tō ægðrum onhagige, ge hēr nytwyrðe tō bēonne,
ge hūru þider tō cumane.

Agustinus, Cartaina bisceop, worhte twā bēc be his
ægnūm ingeþance. Pā bēc sint gehātene *Soliloquiorum*,
20 þæt is, be hys mōdes smēaunge and twēounga; hū hys
gescēadwīsn̄s answarode hys mōde, þonne þæt mōd ymbe
hwāt twēonode, oðþe hit hwās wilnode tō witanne þās þe
hit ær for sweotole ongytan ne meahte.

² *hure*.—⁶ *m swilc*, the other letters very indistinct. Only *s* and upper part of *w*, *i*, and *l* in *swilc* visible.—⁷ and *eac on þa...lade*; Pauli and Wölker read *þære uthlade*.—⁹ *p hæfð*.—¹² *oð oð*.—¹³ *gidfola*.
¹⁶ *nytwyrðe*.—¹⁷ *huru*.—²⁰ *modis*.—²³ Here ends Alfred's preface and begins his translation of Augustine.

BOOK I.

Dā reahte hē, hys mōd fōr oft gāstende and smēagende mislicu and selcūð þing, and ealles swiðust ymbe hyne sylfne — hwæt hē sylf wære; hwæþer hys mōd and hys sāwel dēadlic wære and gewītendlice, þe hēo wære a libbendu and ēcu; and eft ymbe hys God, hwæt hē wære 5 and hwilce hē wære, and hwilc good him wære betst tō dōnne, and hwilc yfel betst tō forlētende. Þā answarode mē sum ðing, ic nāt hwæt, hweðer þe ic sylf þe ðōer þing, nē þat nāt, hwæðer hit wæs innan mē ðe utan; būtan þas ic sōðlicost wēne, þat hyt min scēadwīsnes wære; and þā 10 cwæð hēo tō mē:

[*Gescēadwīsnes.*] Gyf ðū enigne gōdne heorde hæbbe þe wel cunne healdan þat þat ðū gestrēone and him befæste, scēawa hyne mē; gyf þū þonne nānne swā gerādne nābbe, sēc hyne oð þū hyne finde; forþam þū ne meaht ægðer ge 15 ealne weig ofor þām sittan ðe þū gestryned hæfst and healdan, ge ēac māran strýnan.

[*Augustinus.*] Hwām wille ic ælles befæstan þat ic elles gestryne būtan minum geminde?

Volventi mihi multa ac varia mecum diu, ac per multos dies sedulo quaerenti memetipsum ac bonum meum, quidve mali evitandum esset, ait mihi subito, sive ego ipse, sive alius quis extrinsecus sive intrinsecus, nescio (nam hoc ipsum est quod magnopere scire molior); ait ergo mihi:

[*Ratio.*] Ecce, fac te invenisse aliquid; cui commendabis, ut pergas ad alia?

[*Augustinus.*] Memoriae scilicet.

¹ *gastlände.*—⁷ *Augustinus* þā answarode.—¹² Here and throughout the entire dialogue *Gescēadwīsnes* is substituted for MS. *ða cwæð heo*, and *Augustinus* for MS. *ða cwæð ic.*—¹⁵ *mehat.*—¹⁶ *hæft.*

G. Is þīn gemind swā mihtig þæt hit mage eall gehealden þæt þū geðenest, and hym beþotst tō healdenne?

A. Nese, lá nese; nē mīn nē nānes mannes nis tō þām creftig þæt hit mage alle gehæaldan þæt him man befæst.

5 G. Befæste hit þonne bōcstafum, and awrīt hit. Ac mē pīncō þæt þeah þæt þū sī tō unhal, þæt ðū ne mage hit seall awrītan; and þeah þū æall hal wære, þū beþorftest þæt ðū hæfdest digeles stōwe, and æmanne ælces ðōres þinges, and fæawa cūðe men and creftige mid þe, ðe nān-10 wiht ne amyrdan, ac fultmoden tō þīnum crefte.

A. Ic nebbe nān þara nē þonne æmenne, nē ðōra manna fultum, nē swā dýgela stōwe þæt mē tō swilcum weorce onhagie; forði ic nāt hwæt ic dōn sceal.

G. Nāt ic þonne nānwiht betere þonne þū ðe gebidde.
15 Wilna ðe tō Gode, Hælend mōdes and lichaman, þæt ðū mage þurh ðā hèle beginan þæt ðæt þū wilnast; and þonne þū ðe gebeden hæbbe, awrīt þonne þæt gebed, þī læs þū hit forgyte, þæt þū sī ðe werðer þīnes creftes; and gebyde þe feawum wordum deorlice mid fulle angitte.

20 A. Ic dō swā ðū mē lærst, and cwæðe þa:

Drihten, þū ðe eart Scypend ealra gesceafta, forgyf me ærest þæt ic þe cunne rihtæ, and gescædlice biddan,

R. Tantane illa est ut excogitata omnia bene servet?

A. Difficile est, imo potest.

R. Ergo scribendum est. Sed quid agis, quod valetudo tua scribendi laborem recusat? Nec ista dictari debent; nam solidutinem meram desiderant.

A. Verum dicis. Itaque prorsus nescio quid agam.

R. Ora salutem et auxilium quo ad concupita pervenias, et hoc ipsum litteras manda, ut prole tua fias animosior. Deinde quod invenis paucis conclusiunculis breviter collige. Nec modo cures invitationem turbæ legentium; paucis ista sat erunt civibus tuis.

A. Ita faciam:

Deus universitatis conditor, praesta mihi primum ut bene te rogem, deinde ut me agam dignum quem exaudias, postremo ut liberes. Deus

² geðengest.—⁴ his mage ella; him me on.—⁶ þath þeah.—⁷ beþortest.
—⁸ stoge.—¹³ hwæd.—¹⁸ crefest.—²⁰ cwæd.—²¹ In MS. the D of *Drihten* is rubricated, and extends over two lines in capitals; in *forygf* a letter erased between y and f.

and þæt ic mage geearnian þæt ic sī wurðe þæt ðū mē
for ðinre mildheortnesse ǣlyse and gefrēolsige. Ic clypie tō
þe, Drihten, þū þe æall geworhtest, þæt þe æalles ge-
weorðan ne mihte, nē ǣac wunian ne mihte būtan þe.
Ic clypie tō þe, Drihten, þū þe nāne gesceaftas ne forlæst 5
tō nāhte weorðan. Tō þām ic clypige, þe æalle gesceafta
smicere geworhte būtan ællcum andweorce. Tō þe ic
clypige, þe nēfre nān yfel ne worhatest, ac ǣlc gōd weorc
worhatest. Tō þām ic clypige, þe getæcd fēawum wīsum
mannum þæt yfel nāht ne byd. 10

Drihten, þū þe eall medemu geworhtest, and nāht un-
medemes, þe nis nān gesceaft wiðerweard; þeah hwylc wille,
he ne mæg, ac þū h̄y hæfst æalle gesceapene gebyrðlice,
and gesōme, and tō þām geƿwære þæt heora nān ne mæg
ōðerne mid ǣlle fordōn, ac simle þæt unwlitige wlitigað 15
þæt wlitige. Tō ðe ic clypige, þū þe lufað æall þæt þe
lufian mæg, ge þā þe wytan hwæt hī lufað, ge þā þe nyton
hwæt hī lufað. Ðū þe gescēope eall gesceaftas būtan
ællcum yfele swiþe goode, þū þe nelt þe eallunga geēowian
openlice nānum ōðrum būton þām þe geclānsode bēoð 20
on heora mōde, ic clypige tō þe, Drihten, forþām þū eart
Fæder sōðfestnesse, and wīsdōmes, and sōþes lyfes, and þæs
hēhstan lyfes, and þāra hēhstan gesälþe, and þæs hēhstan

per quem omnia, quae per se non essent, tendunt esse. Deus qui ne id
quidem quod se invicem permit, perire permittis. Deus qui de nihilo
mundum istum creasti, quem omnium oculi sentiunt pulcherrimum.
Deus qui malum non facis, et facis esse ne pessimum fiat. Deus qui
paucis ad id quod vere est refugientibus ostendis malum nihil esse.

Deus per quem universitas etiam cum sinistra parte perfecta est.
Deus a quo dissonantia usque in extremum nulla est, cum deteriora
melioribus concinunt. Deus quem amat omne quod potest amare, sive
sciens, sive nesciens. Deus in quo sunt omnia, cui tamen universae
creaturae nec turpitudo turpis est, nec malitia nocet, nec error errat.
Deus qui nisi mundos verum scire nolusti. Deus pater veritatis, pater

¹ A letter erased between *e* and *a* in *geearnian*.—² *dridten*; *ge-*
worhest; *geweordam*.—³ *weordam*.—⁴ *gewordte*.—⁵ *wōrc*.—⁶ *getæcd*.—
⁷ *heo ne mæg*.—⁸ *þe þe lufað*.—⁹ *þām þām*.

goodes, and þara hēhstan beorhtnesse, and þas angitlican leohtes, ðū þe ært Feder þas Suna þe ūs ȝawehte, and gȳt wrēhō, of þām slēpe ūre synna, and ūs mannað þat wē tō þe becumen.

5 Dē ic bydde, Drihten, þū þe æart seo hēhsten sōðfæstnesse, and for þe hyt is sōð æall þatte sōð is. Ic þe bydde, Drihten, ðū þe æart se hēhstan wýsdōm, and þurh þe sint wýse æalle þā þe wýse sint. Ic þe bidde, Drihten, þū þe æart riht līf, and þurh þe lybbað æall þā þe lybbað. þū 10 eart seo hēhste gesæld, and for þe sint gesēlige æalle þā þe gesēlige synt. þū æart þat hēhste gōd ys and wlityg. Ðū þe æart þat andgitlice leoht þurh þe man ongit. Ic þe bydde, Drihten, þū þe æalles middangeardes wealst; þū þe wē ne magon lichamlice ongytan næfer nē mid ēagum, 15 nē mid swece, nē mid ēarum, nē mid smecce, nē mid hrine; and swa þeah swilce æ swylce wē habbað, and swylce þæawas swylce [wē] habbað, ealle þā þe gōd sint wē nāmon of þinum [rīce], and of þinum rīce wē bysniað eall þat wē gōdes dōð. Forþamþe ælc þara ȝafealð þe þe 20 flygð, and ælc þara ȝarist þe tō þe gecyrð, and ælc þara ȝastynt þe on ðe gewunað; and sē swelt ðe ðe eallunga forlēt, sē acucað þe tō þe gecyrð, and sē lifað sōðlice,

sapientiae, pater verae summaeque vitae, pater beatitudinis, pater boni et pulchri, pater intelligibilis lucis, pater evigilationis atque illuminationis nostrae, pater pignoris quo admonemur redire ad te.

Te invoco, Deus veritas, in quo et a quo et per quem vera sunt quae vera sunt omnia. Deus sapientia, in quo et a quo et per quem sapiunt quae sapiunt omnia. Deus vera et summa vita, in quo et a quo et per quem vivunt quae vere summeque vivunt omnia. Deus beatitudo, in quo et a quo et per quem beata sunt quae beata sunt omnia. Deus bonum et pulchrum, in quo et a quo et per quem bona et pulchra sunt quae bona et pulchra sunt omnia. Deus intelligibilis lux, in quo et a quo et per quem intelligibiliter lucent quae intelligi-

⁶ hys. — ⁷ dritten; wysdon. — ⁸ þe bidde þe. — ¹⁰ gesæld. — ¹¹ Evidently some corruption in MS.; the following emendation by Junius is good: *Du æart þat hehste god [and þurh þe is god eall þat þe god] ys, etc.; cf. Latin.* — ¹⁴ ongytam. — ¹⁵ swece earum ne mid earum. — ¹⁶ abbað. — ¹⁸ þinum and of þinum rice. — ¹⁹ asealð. — ²⁰ eal þara ȝastynt. — ²¹ ge-wunat. — ²² forleð; gecyrð þara 7 se lufað; cf. Latin.

þe on þe þurhwunað. Ne forlæt þe nān þe gewityg byt, nē þe nān ne sēcō būtan wýs, nē þe nān eallunga ne gemet būton geclænsod. Ðæt ys, þæt man forwirðe þæt man þe forlæte. Sē se þe lufað, sē þe sæcō; sē se þe fylid, sē þe hæfð. Ðīne trēowða, þe þū ūs sealdest, ūs 5 awæccað of ðām slēpe ūre sinna. Úre tōhopa ūs ahefð tō þe. Úre lufu, þe ðū ūs sealdest, ūs gefæstnað tō þe. Þurh þe wē ofercumað ūre feond, ægpær ge gæstlice ge lichamlice. þū þe æart forgyfendde, cum tō mē, and gemylsa mē; forþāmþe þū mycela gyfa ūs sealdest, þæt ys, þæt wē nēfre 10 æallunga ne forwurðaþ swā þæt wē nāhte weorðan.

Drihten, þū þe ūs manast þæt wē wacian, ðū ūs sealdeste gesceadwisnesse þæt wē magon tōsēcan and tōscēadan good and yfel, and flēon þat yfel. þū þe ūs sealdest þæt geþyld, þæt wē ūs ne forþōhton on nānum geswinice nē on nānum 15 ungelimpe. Nys þæt nān wundor, forþām þū swiðe wel rīcsast, and gedæst þæt wē ðe wel þeawiað. Ðū ūs wel lerdrest þæt wē ongēatan þæt ūs wæs fremde and lene þæt ðæt wē īuwedon þæt ūre āgen wære, þæt ys, weoruldwela; and þū ūs æac lärdest þæt wē ongēatan þæt ðæt ys ūre 20 āgen, þæt wē īewedon þæt ūs fremde were; þæt ys, þæt

biliter lucent omnia. Deus cujus regnum est totus mundus, quem sensus ignorat. Deus de cuius regno lex etiam in ista regna describitur. Deus a quo averti, cadere; in quem converti, resurgere; in quo manere, consistere est. Deus a quo exire, emori; in quem redire, reviviscere; in quo habitare, vivere est. Deus quem nemo amittit, nisi deceptus; quem nemo quaerit, nisi admonitus; quem nemo invenit, nisi purgatus. Deus quem relinquere, hoc est quod perire; quem attendere, hoc est quod amare; quem videre, hoc est quod habere. Deus cui nos fides excitat, spes erigit, charitas jungit. Deus per quem vincimus inimicum, te deprecor. Deus per quem accepimus ne omnino periremus.

Deus a quo admonemur ut vigilemus. Deus per quem a malis bona separamus. Deus per quem mala fugimus, et bona sequimur. Deus per quem non cedimus adversitatibus. Deus per quem bene servimus et bene dominamur. Deus per quem discimus aliena esse quae aliquando nostra, et nostra esse quae aliquando aliena putabamus. Deus per quem

² nanne secō.—⁶ tōðpa.—⁷ Vre luuu.—¹⁰ mycela gytfā, one or more letters being between y and c.—¹¹ nacwte weorðam.—¹³ magon tōsēdan, —¹⁴ flēon þad.—¹⁷ ricstat rīcsast,

heofonrīce ðæt wē þā forsawon. Ðū þe ūs lærdest þat wē nāwt unālyfdes dydon, and æac lærdest þat wē ne unrōtsodon þeah ūs ūre spēda wanodon. Ðū þe ūs lærdest þat wē underþieddan ūrne lycuman ūre mōde.

5 Ðū þe oferswīðdest donne dēað, þe þū sylf arīse, and æac dēst þat ealle men ārisað. Ðū þe ūs æalle gewurþugast tō þe, and ūs geclēnsast of æallum ūrum synnum, and ūs gerihtwīsast, and ūre bēne gehyrest. Ðū þe ūs gedydest þīnes hȳredes, and þū þe ūs lerst ealle rihtwīsnesse, and
10 ūs simle good lerst, and simle ūs good dēst, and ūs ne forlæst unryhtum hlāforde Ȥeowian, swā wē gēo dydon. þū ūs clypast tō ūrum wege, and ūs geledest tō þære dura and ūs ðā untynst, and ūs sillest þonne hlaf ēces lyfes and þone drinc of lyfes wylle. Ðū þe þrēatast men for heora
15 sinnum, and þū lerst þat hȳ rihte dōmas dēman and rihtwīsnesse dōn. Ðū ūs getrymedest and gyt trymest on ūrum gelēafum, þat ūs ne magon þā ungelyfædan āmirran. þū ūs sealdest and gyt silst þat angyt, þat wē ofercumað þone dwolan þāra [þe lārað] manna sāwla næbben nān edlean
20 æfter þisse worulde heora gearnunge, swā gōdes swā yfeles, swæðer hī hēr dōð. þū þe ūs ·alysdest of ðām þeowdōme

malorum escis atque illecebris non haeremus. Deus per quem non res minutae non minuunt. Deus per quem melius nostrum deteriori subjectum non est.

Deus per quem mors absorbetur in victoram. Deus qui nos convertis. Deus qui nos eo quod non est exuis, et eo quod est induis. Deus qui nos exaudibiles facis. Deus qui nos munis. Deus qui nos in omnem veritatem inducis. Deus qui nobis omnia bona loqueris, nec insanos facis, nec a quoquam fieri sinis. Deus quo nos revocas in viam. Deus qui nos deducis ad januam. Deus qui facis ut pulsantibus aperiatur. Deus qui nobis das panem vitae. Deus per quem sitimus potum, quo hausto nunquam sitiamus. Deus qui arguis saeculum de peccato, de justitia, et de judicio. Deus per quem nos non movent qui minime credunt. Deus per quem improbamus eorum errorem, qui animarum merita nulla esse apud te putant. Deus per quem non servimus infirmis

³ þ æac us ure speda wanodon. þ be us lærdesd. A syllable erased between lærdesd and þat.—⁶ þ we; ge þ wurþugast.—¹⁷ amirram.—²¹ waðer, a letter, apparently an s, partially erased at the beginning of the word.

ōðera gesceafta, þū ūs simle gearwast æce lyf, and ūs ǣac
gyrwest tō þām ǣcan lyfe.

Cum mē nū tō fultome, þū þe ǣart āna ēce and sōð
Godþrimnesse—Fæder, and Suna, and se Haliga Gäst—bütan
ǣlcere tōdēlennesse oððe onhwærfednesse, and bütan elcere 5
nēode oððe ummihte, and bütan dēaðe. þū þe simle swā
wunast on þere hēhstan beorhtnesse and on þære hēhstan
gestaeðpinesse, on þere hēhstan ǣnmōdnesse and on þere
hēhstan genyhte, forðam þe nānes gōdes nis wana, ac þū
simle wunast swā ful ǣlces goodes on ēcnesse. þū eart 10
Feder, and Sunu, and se Hālgan Gäst.

þe ðeowiað ealle ðā gesceaftas ðe þū gescēope; ðe ys
ǣlc gōd sawl underþaed; be þīnre hēse hēo hweorfō—sēo
heofene and ealla tungla heora rina behealdað; be þīnre hēse
sēo sunne bringð leohtne dæg, and se mōna leoht on nyht; 15
be þāra ǣnlīnesse þū astyrst and wildest ǣallum þis
middangearde, swā þæt ealle gesceafta wrixliað swā dæg
and nyht. Ðū recst þæt gear and rēdst þurh þæt gewrixle
þāra feower tyða, þæt ys, lencten and sumer and herfest
and winter; þāra wrixliað ǣlc wyð oððer and hwerfiað, swā 20
þæt heora ǣgðer byð eft emne þat þæt hyt ær wæs, and
þær þær hyt ær wes; and swā wrixliað eall tunglai and
hwerfiað on þām ylcan wisan, and eft sē and ea; on ðā
ylcan wīsan hweorfiað ealle gescæfta. Wrixliað sume þā

et egenis elementis. Deus qui nos purgas, et ad divina praeparas praemia
adveni mihi propitius tu.

Quidquid a me dictum est, unus Deus tu, tu veni mihi in auxilium;
una aeterna vera substantia, ubi nulla discrepantia, nulla confusio, nulla
transitio, nulla indigentia, nulla mors. Ubi summa concordia, summa
evidentia, summa plenitudo, summa vita. Ubi nihil deest, nihil redundat.
Ubi qui gignit, et quem gignit unum est.

Deus cui serviunt omnia quae servant; cui obtemperat omnis
bona anima. Cujus legibus rotantur poli, cursus suos sidera peragunt,
sol exeret diem, luna temperat noctem: omnisque mundus per dies,
vicissitudine lucis et noctis; per menes, incrementis decrementisque

⁴ goð brimnesse fæder and suna 7 swanu 7.—⁷ beortnesse.—⁹ ge
nyh̄te.—¹³ hēse he.—¹⁴ eallungla.—¹⁹ lencten.—²¹ þ, probably a scribal
error for þa.

on oððer wyssan swā þat þā ylcan eft ne cumæd þær ðær
 hy er weron, eallunga swā swā hy er weron, ac cumað
 ðore for hy, swa-swa leaf on trēowum; and æpla, græs,
 and wyrtan, and trēoweu foraldað and forseriað and
 5 cumað oððer, grēnu wexað, and gearwað, and rīpað; for þat
 hy eft onginnað sēarian. And swā eall nytenu and fugelas
 swelces ðe nū ys lang æall tō arīmanne. Gē furþum manna
 līchaman forealdað, swā-swā ðore gescæftas ealdiað; ac
 swā-swā hy ær wurðlicor lybbað þonne trēowu oðþe ðore
 10 nytenu, swā hy eac weorðfulicor arīsað on dōmes dæge,
 swā þat nefre syððan þā līchaman ne geendiað nē ne
 forealdað; and þeah se līchama er wēre gemolsnod, [gȳt] wæs
 seo sawl simle lybbende, siððan heo ærest gesceapen wes.

And æalle þā gesceaftas þe wē embe sprecað, þat hēo
 15 ūs þince ungehwære and ungestæðpie, hy habbað þeah sumne
 dæl gestæþinesse, forðam hy sint gebrīdlod mid ðām bridle
 Godes beboda. Se God sealde frīdōm manna sālum, þat
 hy mōston dōn swā good swā yfel, swæðer hȳ woldon; and
 20 gehēt good eadlēan ðām wel dōndum, and yfel þam yfel
 dōndum. Mid ðām Gode ys gegyered se æwilm ælces gōdes,
 and þanan ys gegyered and forlæten alc good tō ūs þara
 þe wē habbað; sē ūs gescylt wið ællum yfellum. Nys näht
 ofor hyne, ac æalle þing sint under hym, oððe mid hym,

lunaribus; per annos, veris, aestatis, autumni et hiemis successionibus;
 per lustra, perfectione cursus solaris; per magnos orbes, recursu in ortus
 suos siderum, magnam rerum constantiam, quantum sensibilis materia
 patitur, temporum ordinibus replicationibusque custodit.

Deus cujus legibus in aeo stantibus, motus instabilis rerum multabilium perturbatus esse non sinitur, frenisque circumeuntium saeculorum semper ad similitudinem stabilitatis revocatur: cujus legibus arbitrium animae liberum est, bonisque praemia et malis poenae, fixis per omnia necessitatibus distributae sunt. Deus a quo manant usque ad nos omnia bona, a quo coercentur a nobis omnia mala. Deus supra quem nihil, extra quem nihil, sine quo nihil est. Deus sub quo totum est, in quo

⁸ ealdiat.—¹¹ eyððam.—¹² līchaman; þā wæs seo sawl; Junius reads gyt for MS. þā.—¹³ eyððam.—¹⁴ ungehwære; þat sumne.—¹⁵ gebrīdlod.—¹⁶ bebodu; sēlum.—¹⁸ wæðer, with a preceding s erased.—¹⁹ gehēc.—²⁰ dedum.—²² habbat.

oððe on hym. Hē geworhte man tō his ānlicnesse, and æalc þāra manna þe hine sifne ongyt, hē ongyt þæt þis is eall sōð. To þām Gode ic clypie and cweðe:

Gehiere, gehyре mē, Drihten, forþām þū eart mīn God,
and mīn Drihten, and mīn feder, and mīn sceapen, and mīn
gemetgyend, and mīn tōhopa, and mīn sped, and mīn wyrō-
scope, and mīn hūs, and mīn ēðel, and mīn hæle, and mīn
lyf. Gehyре, gehyре mē, Drihten, ðīne þeawa. þe feawa
ongytað.

þe ānne ic lufige sōðlice ofer æalle oðre þing; þe ic 10
sēce, þe yc folgige, þe ic eom gearu tō þeowianne; under
þīnum ānwealde ic wilnie tō wunienne, forðām þū ana
rīcsast. Ic þe bydde þæt ðū mē bebeode þæt þæt þū
wille; ac gehæl mīne ēagan and untyn, þæt ic mage
gesēon þīne wundru, and adrīf fram mē dysig and ofer-
mæto, and sile mē wīsdōm þæt ic mage þe ongytan, and
getæc mē þider ic mē besēon sceolde tō þe, þæt ic þe
þær gehāwian mæge; ðonne gelyfæ ic þæt ic dō lustlice
þæt þæt ðū mē bebeodest.

Ic þe hālsie, ðū ārfæsta, wel wilende, and wel wyr- 20
cende Drihten, þæt þū mē underfō, ðīnne flyman; forðām

totum est, cum quo totum est. Qui fecisti hominem ad imaginem et
similitudinem tuam, quod qui se ipse novit agnoscit.

Exaudi, exaudi, exaudi me, Deus meus, Domine meus, rex meus,
pater meus, causa mea, spes mea, res mea, honor meus, domus mea,
patria mea, salus mea, lux mea, vita mea. Exaudi, exaudi, exaudi me
more illo tuo paucis notissimo.

Jam te solum amo, te solum sequor, te solum quaero, tibi soli
servire paratus sum, quia tu solus juste dominaris; tui juris esse cupio.
Jube, queso, atque impera quidquid vis, sed sana et aperi aures meas,
quibus voces tuas audiam. Sana et aperi oculos meos, quibus nutus
tuos videam. Expelle a me insaniam, ut recognoscam te. Dic mihi
qua attendam, ut aspiciam te, et omnia me spero quae jusserris esse
facturum.

Recipe, oro, fugitivum tuum, Domine, clementissime pater: jamjam
satis poenas dederim, satis inimicis tuis, quos sub pedibus habes, ser-

¹ æac.—⁶ tōðpa.—⁷ edel hæle.—⁸ þi ðīne.—⁹ ongytat.—¹¹ gearw.
—¹⁴ eahgan.—¹⁵ gesēon.—¹⁷ þad.

ic wes geo þin, and þā fleah ic fram þe tō deofle, and fulēode hys willan, and micel broc geðolede on hys þeowdōme. Ac gyf þe nū þincō swā-swā mē ðincō, genōh lange ic þolede þā wītu ðe ic nū hwile þolode, and leng þeowede þīnum 5 feondum ðonne ic sceolde þām ilcum ðe þū gehæfst. Genōh lange ic wæs on þām bysmore and on þære sceame, þe hy mē on gebrōhton; ac onfōh mē nū þinne āgene þeawa, for ic eom flēonde fram hym. Hwæt! hy mē underfengon ær ðām ic scōc fram ðe tō hym. Ne 10 agyf mē næfre eft hym, nū ic þe gesōht hæbbe, ac untīn mē þīne dura, and tæc mē hū ic scile tōcuman. Nebbe ic þe nānwiht tō bringende būtan goodne willan, forðām ic silf nānwyht ælles næbbe, nē ic nānwiht betere nāt þone 15 ic lufige þæt heofenlice and þā þæt gāstlice ofer þis æord- lice, swā ic æac dō, gōd Feder, forðām ic mē nānwiht betere nāt þonne þæt. Ac ic nāt hū ic sceal nū cuman tō ðe, būtan þū mē lère. Ac getæc hit mē, and gefultuma mē. Gef ðe þurh trēowa findon þā ðe þe findon, sile mē þā trēowa. Gyt gyf ðe þurh ðerne creft hwilene findan þā 20 ðe þe findan, forgyf mē þone creft. Gyf þe þurh wýsdōm findon þā ðe þe findon, forgyf mē þonne wýsdōm, and iæc on mē þone tōhopan þæs æcan lyfes, and þīne lufe gełec on me.

Ēalā! hū þīn gōdnes is tō wundrienne, forþām hēo is

vierim, satis fuerim fallacuarum ludibrium. Accipe me ab istis fugientem famulum tuum, quia et isti me quando a te fugiebam acceperunt alienum. Ad te mihi redeundum esse sentio pateat mihi pulsanti janua tua; quomo ad te perveniatur doce me. Nihil aliud habeo quam voluntatem; nihil aliud scio nisi fluxa et caduca apernenda esse; certa et aeterna requirenda. Hoc facio, Pater, quia hoc solum novi; sed unde ad te perveniatur ignoro. Tu mihi suggere, tu ostende, tu viaticum praebe. Si fide te inveniunt qui ad te refugiunt, fidem da; si virtute, virtutem; si scientia, scientiam. Auge in me fidem, auge spem, auge charitatem.

O admiranda et singularis bonitas tua! Ad te ambo, et quibus

⁵ feodum. — ⁶ angene. A *g* erased between the final *e* and *n*. —

⁹ underfungon; ðā ic sēoc. — ¹⁰ A letter erased between *i* and *n* in *untin*.

— ¹¹ hu ys ic. — ¹⁴ æordlice. — ¹⁷ In last *me* a letter erased. — ¹⁹ þurh;

hwilene. — ²² tōþpan. — ²⁴ for þem heo us.

ungelic æallum goodum. Ic wilnege cuman tō þe, and ðes æalles þe ic on ðam wege habban þearf ic wilnige tō þe, and þas swiðost ðe ic būtan tō þe cuman ne meg. Gyf þū mē forlest, þonne forweorðe ic; ac ic wāt þeah þat þū mē nealt forleten, būtan ic þe forlæte; nē ic æac nelle forlēte 5 þe, forðam þū æart þat hēhstæn good. Nis nān þāra ðe þe rihte sēhð, þat hē þe ne finde. Ðe āna þe ǣriht sēcð, þe ðū onriht lērst þat hy ðe sēcan, and heom getēcest hū hy sēcan scylon. Wel, lā gōd Feder, wel alyse mē of ðam gedwolan, þe ic on oð þisum dwealde and gyt on dwolige; and getæc 10 mē þone weg þe nān feond on gemētæ, ær ic tō þe cume. Gyf ic nānwiht ofer þe ne lufige, ic þe hālsige þat ic þe gemēte, and gyf ic æniges þinges ungemetlice and unrihtlice wilnige, gefreō mē þas. Gedō mē þas wyrðne þat ic þe möte geseon.

15

Ðū se aldsta Feder and þū wīsesta, ic þe befæste mynne lycuman, þat þū hine gehealde hālne. Ic nāt þeah hwes ic þer bydde, hweðer ic bydde nytties þe unnittes mē sylfum, oððe þām frēondum þe ic lufige and mē lufað; nē þat nāt hū lange ðū hyne wille hæalne gehealdan. Forþī ic hine 20 befeste ðe and bebeode, forðam þū bet wāst þonne ic wite hwæs ic ðerf. Forðam ic þe bydde þat þū mē simle lere þa hwile þe ic on þisum lycuman and þisse weorulde sīe, and fultuma mē þat ic simle þone rād ǣrædige ðe þe licwyrðe sī, and mē for þām lyfum best and rihtwyrðost sī. And 25

rebus ad te ambiatur a te rursum peto. Tu enim si deseris, peritur: sed non deseris, quia tu es summum bonum, quod nemo recte quaesivit et minime invenit. Omnis autem recte quaesivit, quem tu recte quaerere fecisti. Fac me, Pater, quaerere te, vindica me ab errore; quaerenti te mihi nihil aliud pro te occurat. Si nihil aliud desidero quam te, inveniam te jam quaeso, Pater. Si autem est in me superflui alicujus appetitio, tu ipse me munda, et fac idonem ad videndum te.

Caeterum de salute hujus mortalis corporis mei, quamdiu nescio quid mihi ex eo utile sit, vel eis quos diligo, tibi illud committo, Pater sapientissime atque optime, et pro eo quod ad tempus admonueris deprecabor: tantum oro excellentissimam clementiam tuam, ut me penitus

³ þas 7 swiðost.—⁴ forwurh þe ic.—⁷ þæd.—⁸ getestc.—¹³ unrihlice.—¹⁴ wyrðne.—¹⁹ frēondum.—²⁰ wil.—²⁴ licwyrðe.—²⁵ bām.

nū gyt ofer æall ðore þing ic þe geornlicost bydde þæt þū
 mē ealunga tō þe gecyrran, and ne lāt mē nānwiht ofer-
 winnan on þis wege, þat ic ne mage cuman tō þe; and ge-
 clænsa mē ðā hwile ðe ic on þisse worulde sī, and gedō
 5 mē unmōdigne. Sile mē oferhýda. Dō mē gesceadwisne and
 rihtwīsne and foreþancfulne and fulfremdne; and, God, gedō
 mē lufiende and onfundne þīnes wīsdōmes; and gedō mē
 wyrðone þæt ic sī wyniende in þīnum eadegan rīce. Sī hit swā.

Nu ic habbe gedōn swā þū mē lérdest; nū ic mē gebæd
 10 swā-swa þū mē lérdest. Þā answarode me mīn gescead-
 wīsnes and cwæð:

[G.] Ic geseo þæt þū þe gebæde; ac seige nū hwæs
 þū earnodest, oððe hwæt þū habban woldest.

A. Ic woldo ongytan eall and witan hwæt ic nū sang.

G. Gadera þonne of ðām eallum þe þū ðær embe
 15 sunge þæt þæt þe þince þæt þe mæst neod sū, and mæst
 þerf tō witande, and befōh hyt þonne mid fēawum wordum,
 and sege hit mē.

A. Ic þe secge sōna: God ic wolde ongytan, and mīne
 20 ȝogene sāule ic wold witan.

G. Woldest þū ȝawiht mā witan?

A. Fela mē lyste witan ðes þe ic nat. Nē lyst mē
 þeah nānes þinges swiðor tō witanne þonne þises.

ad te convertas, nihilque mihi repugnare facias tendenti ad te, jubeasque
 me dum hoc ipsum corpus ago atque porto, purum, magnanimum, justum,
 prudentenque esse, perfectumque amatorem perceptoremque sapientiae
 tuae, et dignum habitatione, atque habitatorem beatissimi regni tui.
 Amen, amen.

Ecce oravi Deum.

R. Quid ergo scire vis?

A. Haec ipsa omnia quae oravi.

R. Breviter ea collige.

A. Deum et animam scire cupio.

R. Nihilne plus?

A. Nihil omnino.

¹ georlicost.—² læd.—⁵ ofer eda; gesceawisne.—⁶ þancfulne.—
⁸ eadegan.—¹¹ cwæd.—¹⁸ habban mote.—²³ þurh þeah nānes.

G. Spura þanne æfter, and sēc þæt þū acsast, and sege mē ærest hwæt þū cūðlicost wite, and cwæð þonne tō mē: ‘Genōh cūð mē byð God and mīn sāwel, gyf hī mē bēoð swā cūðe swā þis þing.’

A. Nāt ic nān ðīng mē swā cūð swā ic wolde þat 5 mē God wēre.

G. Hwæt magon wē his þonne dōn, gyf þū nāst þæt gemet? þū sceoldest witan hwenne þe genōh þūhte, and gyf ðū ēfre tō ðām becume þæt þū þonne ofer þæt ne ēodest, ac sōhtest æalles hwæt, þe lēs þū ānes hwæt wylnodest 10 ofer gemet.

A. Ic wōt hwet þū woldest; ic þe sceolde tæcan be sumere bīsene; ac ic ne mæge, forðāmþe ic nāt nānwiht Godes gelices, þæt ic mæge cwæðan tō þe: ‘Dus geara ic wolde cunnan God swā ic þis þing can.’ 15

G. Ic wondrie þīn, hwī þū secge þæt þū Gode nānwiht gelices nyte, and furjan gyt nāst hwilc hē ys.

A. Gyf ic wiht him gelices wiste, ic wolde þat lufian swiðe swiðlice. Nū ic þonne nat nānwiht him gelices, nū ne lufige ic nānwiht būton hine and mīne āgene sāule; and 20 ic nāt þeah hwilc ðāra aðer ys.

G. þū cwest þæt þū ne lufiae nānwyht būtan God and

R. Ergo incipe quaerere. Sed prius explica quomodo tibi si demonstretur Deus, possis dicere: Sat est.

A. Nescio quomodo mihi demonstrari debeat, ut dicam: Sat est; non enim credo me scire aliquid sic, quomodo scire Deum desidero.

R. Quid ergo agimus? Nonne censes prius tibi esse sciendum, quomodo tibi Deum scire satis sit, quo cum perveneris non amplius quaeras?

A. Censeo quidem; sed quo pacto fieri possit, non video. Quid enim Deo simile unquam intellexi, ut possim dicere: Quomodo hoc intelligo, sic volo intelligere Deum?

R. Qui nondum Deum nosti, unde nosti nihil te nosse Deo simile?

A. Quia si aliquid Deo simile scirem, sine dubio id amarem; nunc autem nihil aliud amo quam Deum et animam, quorum neutrum scio.

R. Non igituramas amicos tuos?

² cwæt. — ³ bydde. — ⁵ ðīn; það. — ¹⁰ hwæt woldest wylnodest. —
¹⁵ good. — ¹⁶ hic wondrie. — ¹⁸ það. — ²¹ hwil.

þīne sāwle; gyf ðonne þæt swā is, ne þū ðonne nānne ȿðerne frēond ne lufast?

A. Hwī gyf ic sāwle lufige, hū ne lufige ic mīnne frēond? Hū ne hæfð he sāwle?

5 G. Gyf þū þīne frēond forðī lufast þe hē sāwle hæfð, hwī ne lufast þū þonne ælc þing þe sāwle hæfð? Hwī ne lufast þū mȳs and flæa?

A. Ic hī ne lufige, forðīþe hī sint flesclicu nȳtenu, nes men.

10 G. Hū ne habbað þīne frēond eac līcuman swā-swā nȳtenu?

A. Ne lufige ic hī nā forðī, ac forðāmþe hī men sint and habbað gesceadwīsnesse on hera mōde, þæt ic lufige ge furðum on þēawum. Þa þe ic hatige, ðā ic hātige forþīþe 15 hī þæt gōd þære gesceadwīsnesse wendað on yfel; forðām mē ys ēgðer þāra alyfad, ge þæt good tō lufianne ge þæt yfel tō hātianne. Forðām ic lufige ælcne mīnra frēonda, sume læsse, sume swyðor; and ælcne þāra Ȧe ic mā lufige þonne ȿðerne, ic hine lufige swā mycele mā þonne Ȧone 20 ȿðerne swā ic ongyte þæt hē betran willan hæfð þonne se ȿðer, and his gesceadwīsnesse nȳttran willan tō dōnne.

G. Genōh wel ðū hyt ongitst, and genōh rihte. Ac gyf þe nū hwā sādæ þæt hē māchte þe gelāran hū þū myhtast

A. Quo pacto eos possum, amans animam, non amare?

R. Hoc modo ergo et pulices et cimices amas?

A. Animam me amare dixi, non animalia.

R. Aut homines non sunt amici tui, aut eos non amas: omnis enim homo est animal, et animalia te non amare dixisti.

A. Et homines sunt, et eos amo, non eo quod animalia, sed eo quod homines sunt; id est, ex eo quod rationales animas habent, quas amo etiam in latronibus. Licet enim mihi in quovis amare rationem, cum illum jure oderim qui male utitur eo quod amo. Itaque tanto magis amo amicos meos, quanto magis bene utuntur anima rationali, vel certe quantum desiderant ea bene uti.

R. Accipio istud: sed tamen si quis tibi diceret, Faciam te sic

⁶ hy hwi. — ¹⁰ habbat. — ¹⁸ gesceawisnesse. — ¹⁵ gesceawisnesse. — ¹⁶ me hys. — ¹⁷ ælcne. — ¹⁹ An l erased between y and c in mycele. — ²¹ gesceawisnesse. — ²³ gelāram; myhtas.

ongytan God swā sweotole þæt hē wære þe swā cūð swā
þe nū ys Alippius, þin cniht, hweðer ðe þonne on ðam
genōh þūhte, oððe hū swiðe woldest ðū him þæs þancian?

A. Panc ic wolde secgan, nē cwæde ic þeah nā ðe
raðor 'genōh'. 5

G. For hwi?

A. Alippius mē is cūðre þonne God, and ne can ic
hine þeah swā georne swā ic wolde.

G. Lōca nū þæt þū ofergemet ne wilnige, nū ðū hī
tōgædere metest. Woldest [þū] cunnan God swā-swā 10
Alippius?

A. Nese; nē dō ic hī nā ðe raðor gelice, þeah ic hy
tōgædere nemne. Ac ic secge þat man wōt oft māre be
þām hēalicran donne be þām hēanicran. Ic wōt nū be
ðām mōnan, hū hē tōmorgen ferð and oððere niht; ac þæt 15
is earhlicere, ic nāt hwat ic tō morgen ætan sceal.

G. Wōst þū þonne gyt genōh be Gode, gyf hē þe byð
cūð swā þe is nū þes mōnan færeld—on hwilcum tungle hē
nū is, oððe on hwlce hē ðanon gēd?

A. Nese; ic wolde þat hē mē wære cūðre donne mōnnan 20
[ðe] ic gesēo þurh mīne ēaga. Ac mē is uncūð, þæt hine wille

Deum nosse, quomodo nosti Alypium; nonne gratias ageres, et dices,
Satis est?

A. Agerem quidem gratias, sed satis esse non dicerem.

R. Cur, quaeſo?

A. Quia Deum ne sic quidem novi quomodo Alypium, et tamen
Alypium non satis novi.

R. Vide ergo ne impudenter velis satis Deum nosse, qui Alypium
non satis nosti.

A. Non sequitur. Nam in comparatione siderum, quid est mea
coena vilius? et tamen cras quid sim coenaturus ignoro; quo autem
signo luna futura sit, non impudenter me scire profiteor.

R. Ergo vel ita Deum nosse tibi satis est, ut nosti quo cras signo
luna cursura sit?

A. Non est satis: nam hoc sensibus approbo. Ignoro autem utrum

² hys.—⁴ is wolde.—⁹ Possibly luca; ofergemeð.—¹⁰ to geadere
mest.—¹³ það.—¹⁶ hīs eirlicere; hweð.—²⁰ það.—²¹ bead.

God for sumum dīeglum þingum, þe wē nyton, on oðdere wīsan wāndan; ðonne bēo ic amyrred þas þe ic nū wēne þat ic be him wite. Ac ic wolde witan swā be Gode on mīnre gescēdwīsnesse and on mīnum ingeþance, þat mē nān þing 5 gemyrran ne mahte, nē on nānum twēonunga gebringan.

G. Gelyfst þū þas þat ic þe mæge dōn gewisran be Gode þonne þū nū eart be ðām mōnan?

A. Gēa; ic hys gelife, ac mē wāre leofre þat ic hyt wiste, forðām wē gelyfað eall þat ðæt [wē] witon, and wē 10 nyton fāla þas þe wē lyfað.

G. Mē þincð nū þat þū ne trūwie þām utram gewitte, nāder nē þām ēagum, nē þām ēarum, nē þām stencce, nē ðām swece, nē ðām hrīnunge, ðat þū ðurh ðāra ænig swā sweotole ongytan mæge þat þat þū woldest, bütton þū hyt 15 on þīnum ingeþance ongyta þurh ðīn gescēdwīsnesse.

A. Þat is sōð; nē trūwige ic him nā.

G. Hwæðer woldest þū ðonne þīnne cniht þe wet ēr æmbe sprēcon cunnan, þe mid ðām utram gewitum, þe mid þām inran?

A. Ic hine can nū swā ic hine of ðām Ȑtrām gewitum cunnan mæge; ac ic wilnode þat ic cūðe hys ingeþance of

vel Deus vel aliqua naturae occulta causa subito lunae ordinem cursumque commutet: quod si acciderit, totum illud quod prae sumperam, falsum erit.

R. Et credis hoc fieri posse?

A. Non credo. Sed ego quid sciām quaero, non quid credam. Omne autem quod scimus, recte fortasse etiam credere dicimur; at non omne quod credimus, etiam scire.

R. Respūs igitur in hac causa omne testimonium sensuum?

A. Prorsus respuo.

R. Quid? illum familiarem tuum quem te adhuc ignorare dixisti, sensu vis nosse, an intellectu?

A. Sensu quidem quod in eo novi, si tamen sensu aliquid noscitur, et vile est, et satis est: illam vero partem qua mihi amicus est, id est ipsum animum, intellectu assequi cupio.

³ beo him.—⁴ gesceawisnesse.—⁵ matte.—⁶ gewisram.—¹² hyrinunge; ðað.—¹⁵ gesceawisnesse.—¹⁶ truwig.—¹⁷ hæðer.—¹⁸ mið ðām Ȑtrām.

mīnum ingeþance; ðonne wiste ic hwilce trēowða hē hæfde wið mē.

G. Mæg man ealles witan būton þām mid þām ingeþance?

A. Ne þincō mē þæt ic swā hyt witan mæge swā-swā ic wolde. 5

G. Ne canst ðonne [ðū] þīne cniht?

A. Hū mæge ic hyne cunnan, and nāt hweðer ic mē sifne can? Hyt is gecwæden on þære æ þæt man sceole lufian hys nēhstan swā-swā hyne sylfne. Hū wōt ic hys ðonne hū ic hine lufian scyle, gyf ic nāt hweðer ic mē sylfe 10 lufige? Nē [ic] nāt hū hē mē lufað; ic wōt ðæt hym is þæt ylce be mē.

G. Tō hwī tāest þū tō mē tō þām utram andgytte, gyf ðū mid þām inran woldest God ongytan, swilce þū hyne woldest gesēon lichamlice, swā-swā þū ēr sādest þæt þū 15 ðone mōnan geseawē? Nāt ic hū hyt þū mē þī þār tēce, nē mæg ic hyt nān utram angyttum gātēcan. Ac sege mē hweðer þē genōh þince þæt þæt þū swā God ongytæ swā Plato and Plotinus hine ongæaton?

A. Ne dāear ic þæt secgan, ðæt mē on ðām genōh 20 þince, forðām ic nāt hweðer him genōh þūhte on ðām þē

R. Potestne aliter nosci?

A. Nullo modo.

R. Amicum igitur tuum et vehementer familiarem, audes tibi dicere esse ignotum?

A. Quidni audeam? Illam enim legem amicitiae justissimam esse arbitrōr, qua praeſcribitur ut sicut non minus, ita nec plus quisque amicum quam seipsum diligat. Itaque cum memetipsum ignorem, qua potest a me affici contumelia, quem mihi esse dixerō ignotum, cum praeſertim, ut credo, ne ipse quidem se noverit?

R. Si ergo ista quae scire vis, ex eo sunt genere quae intellectus assequitur, cum dicerem impudenter te velle Deum scire, cum Alypium nescias, non de buisti mihi coenam tuam et lunam proferre pro simili, si haec ut dixisti, ad sensum pertinent. Sed quid ad nos? Nunc illud responde: si ea quae de Deo dixerunt Plato et Plotinus vera sunt, satisne tibi est ita Deum scire, ut illi sciebant?

A. Non continuo, si ea quae dixerunt, vera sunt, etiam scisse

⁶ ne ðonne ne canst ðonne þinne chiht.—⁷ hys hyne.—⁸ sifne.—
¹⁰ lufia.—¹⁶ nyt.—¹⁷ gātēcam.—¹⁸ platinus.

hy þær wiston. Ic nat þeah hym þuhte þæt hym beþorften
þæt hi his mære wiston, and swā-swā mē er þuhton. Ðā
ic mē gebæd, mē þuhte þæt ic swā fulice ne understōde
þæt þæt ic bæd swā-swā ic wolde. Ac ic ne mæhte þeah
5 forberan þæt ic æmbe ne specce, swā-swā mē þuhte þæt ic
ðorfte and swā-swā ic wēnde þæt hit wære.

G. Mē þincð nū þæt þe þince þæt þæt sī oðer þæt
man wite, oðer þæt man sōðlicost wēnō.

A. Gēa, swā mē þincð; forðām ic wolde nū þæt þū
10 mē reahatest hwæt þer bēo twēh þeræ, oððe hwet man ge-
wiss wiste.

G. Wōst þū þæt þū leorneodest þone creft þe wē hatað
'geometrica'? On þām creft þū leornodest on ānum þoðere
oððe on æpple oððe on æge atefred, þat þū meahatest be
15 þære tefrunge ongytan þises rōdores ymbehwirft and þāra
tungla færeld. Wōst ðū nū þæt þū leornedest on þām ylcan
crefte be ānre linan þæs awritten anlang middes þæs poþeres?
Wōst þū nū þat þe man þær on tēhte þāra twelf tungla
stede and þāra sunne færeld?

20 A. Gēa; genōh geare ic wōt hwæt seo līne tacnað.

G. Ne ondrēdest ðū ðe nū Achademicos, ðā ūðwitan,
ðe sædon þæt næfre nānwiht gewisses nære bütton twæonunga,
nū þū segst þæt ðe þæs nānwiht ne twēonige?

A. Nā; ne ondræde ic hī mē nāwit swīðe, forðām hī
25 sædon þæt næfre nān wīs man nære. Forðī mē ne sceamað

illos ea necesse est. Nam multi copiose dicunt quae nesciunt, ut ego
ipse omnia quae oravi, me dixi scire cupere, quod non cuperem si jam
scirem: num igitur eo minus illa dicere potui? Dixi enim non quae
intellectu comprehendi, sed quae undecimque collecta memoriae mandavi,
et quibus accommodavi quantum potui fidem: scire autem aliud est.

R. Dic, quæsio, scisne saltem in geometrica disciplina quid sit linea?

A. Istud plane scio.

R. Nec in ista professione vereris Academicos?

A. Non omnino. Illi enim sapientem errare noluerunt; ego autem

⁶ dorte. — ¹⁰ hwæð þer. — ¹² leorneodes. — ¹³ onn anum. — ¹⁴ það; beo.
— ¹⁵ rōdores. — ¹⁶ ylcam. — ¹⁷ awritan. — ²¹ ac habemicos; a letter erased
between ac and h. — ²² nan with.

nānwit þeah ic nære, forðī ic wōt þæt ic gȳt wīs ne ēom; ac gyf ic æfre swā wīs worðe swā hī sint, þonne wille ic syðpan dōn swā-swa hī lārað, oð þæt ic wille seggan þæt ic wite būton getwēon, þæt þæt mē þincð þæt ic wite.

G. Ne wiðcweðe ic þām nānwiht þæt þū swā dō; ac 5 ic wolde witan, nū þū segst þæt þū ymbe þā līnan wite þe on þām þoðere þe ætēfred wæs, þe þū on leornedost ymbe þises rōdores hwyrft, hweðer þū ēac wite ymbe þone þoðer, þe seo lyne on awritten is.

A. Gēa; ægðer þāra ic wōt. Ne mæg nān man þæs 10 gedwælian.

G. Hweðer geleornodest þū, þe myd þām ēagum, þe mid þām ingeþance?

A. Mid ægðrum ic hyt geleornode: ærest myd ðām ēagum and syðpan myd þām ingeþance. Ðā ēagan mē gebrohton 15 on þām angytte; ac siðpan ic hyt þā ongyten hæfde, þā forlæt ic þā þe scēawunga mid þām ēagum and þōhte, forðī mē þūhte þæt ic his mæahte micle māre geþencan þonne ic his mahte gesēon, siðan þā ēagan hyt ætfæstnodon mīnum ingeþance. Swā-swā scyp brincð man ofer sā; 20 syðan hē þonne tō lande cymð, þonne forlæt hē þæt scyp standan, forþām him þincð syðan þæt hē mæge æð būtan faran þonne mid. Ēaðre mē þincð þeah myd scēðe on drīgum lande tō farande, þonne mē þynce mid ðām ēagum

sapiens non sum. Itaque adhuc non vereor earum rerum quas novi, scientiam profiteri. Quod si, ut cupio, pervenero ad sapientiam, faciam quod illa monuerit.

R. Nihil renuo: sed, ut quaerere cooperam, ita ut lineam nosti, nosti etiam pilam quam sphaeram nominant?

A. Novi.

R. Æque utrumque nosti, an aliud alio magis aut minus?

A. Æque prorsus. Nam in utroque nihil fallor.

R. Quid haec, sensibusne percepisti, an intellectu?

A. Imo sensus in hoc negotio quasi navim sum expertus. Nam cum ipsi me ad locum quo tendebam pervexerint, ubi eos dimisi, et jam velut in solo positus coepi cogitatione ista volvere, diu mihi vestigia titubarunt. Quare citius mihi videtur in terra posse navigari, quam

⁵ don.—¹⁵ myð; gebrodon.—¹⁷ ic þa ic þe etc.—¹⁸ is mæate.

būtan þāra gescēadwīsnesse ænigne creft tō geleornianne,
þeah ēagan þær tō hwīlum fultmian scylen.

G. For ðām þingum is ðearf þæt þū rihte hāwie mid
mōdes æagum tō Gode swā rihte swā-swā scipes ancer-
5 streng byð aþenæd on gerihte fram þām scype tō þām ancre,
and gefastna þā ēagan þīnes mōdes on Gode swā se ancer
byð gefastnod on ðære eorðan. Þeah þæt scyp sī ūte on
ðære sāe on þām yðum, hyt byð gesund [and] untōslegen
gyf se streng aþolað, forðām hys byd se ðōer ende fast on
10 þāre eorðan and se ðōer on ðām scype.

A. Hwāt is þæt þæt þū hēst mōdes ēagan?

G. Gescēadwīsnesse tō æacan ðōrum creftum.

A. Hwāt sint þā ðōre creftas?

G. Wysdōm and eadmēto and wārscype and gemetgung
15 [and] rihtwīsnes and mildheortnes [and] gescēadwīsnis [and]
gestaðpines and welwilnes [and] clēnnes and forheafdn̄es.
Myd þīsum ancrum þū scealt gefastnian ðone streng on
Gode, þæt ðæt scyp healdan sceal þīnes mōdes.

A. Drihten God, mē gedō eall swā-swā þū me lärst.

20 Ic wolde gyf ic mahte, ac ic ne mæg ongytan hū ic þā

geometricam sensibus percipi, quamvis primo discentes aliquantum ad-
juvare videantur.

R. Ergo istarum rerum disciplinam, si qua tibi est, non dubitas
vocabi scientiam?

A. Non, si Stoici sinant, qui scientiam tribuunt nulli, nisi sapienti.
Perceptionem sane istorum me habere non nego, quam estiam stultitiae
concedunt: sed nec istos quidquam pertimesco. Prorsus haec quae inter-
rogasti scientia teneo: perge modo; videam quorsum ista quaeris.

R. Ne propera, otiosi sumus. Intentus tantum accipe, ne quid
temere concedas. Gaudentum te studeo reddere de rebus quibus nullum
casum pertimescas, et quasi parvum negotium sit, praecipitare jubes?

A. Ita Deus faxit, ut dicis. Itaque arbitrio tuo rogato, et ob-
jurgato gravius, si quidquam tale posthac.

R. Ergo lineam in duas lineas per longum scindi, manifestum
tibi est nullo modo posse?

¹ buta para gesceawisnesse ægne.—² eagam.—⁷ byd gefastnod.—
⁸ yðum.—¹¹ hest.—¹⁵ mildheornes gesceadwīsnis gestaðpines.

ancras begytan mage, oððe hū ic hī āfastnian mage būton
þū hyt mē swætolocor getēce.

G. Ic þe myhte getēcen, ac ic þe scolde ērest ācsian,
hū manige þū forlēten hæbbe þisse worlde lusta for Gode?
Syððan þū donne mē þæt āsæd heafst, þonne mæg ic þe 5
seigan būtan ælcum twēon þæt þū heafst swā feola ðāra
anca begyte swā þū heafst þāra lusta on wurlde forlæten.

A. Hū mæg ic forlæten þæt ðæt ic wōt and can and
of cyldehāde tōgewonod eom, and lufian þæt ðæt mē uncūð
is būton gē be gesegenum? Ic wēne þeah gyf mē wēre 10
swā cūð þæt ðæt þū mē ymbe sagest swā mē is þæt ðæt
ic hær gesēoh, þæt ic lufede þæt and forsawe ðis.

G. Ic wundrige hwī [þū] swā spece. Geþenc nū gyf
ðines hlāfordes ærendgewrit and hys insegel tō ðe cymð,
hwæðer þū mæge cweðan þæt ðū hine be ðām ongytan 15
ne mægæ, nē hys willan þær on gecnāwan ne mæge? Gyf
þū donne cwyst þæt þū hys willan ðer on gecnāwan mage,
cweð þonne hwæðer þe rihtra þince, þe þū hys willan folgie,
þe þū folgie þām welan þe hē ðe ēr forgeaf tō ēacan hys
frēondscype?

20

A. Manifestum.

R. Quid, transversim?

A. Quid, nisi infinite secari posse?

R. Quid, sphaeram ex una qualibet parte a medio, ne duos quidem
pares cirulos habere posse pariter lucet?

A. Pariter omnino.

R. Quid linea et sphaera? unumne aliquid tibi videntur esse, an
quidquam inter se differunt?

A. Quis non videat differre plurimum?

R. At si aeque illud atque hoc nosti, et tamen inter se, ut fateris,
plurimum differunt, est ergo differentium rerum scientia indifferens?

A. Quis enim negavit?

R. Tu paulo ante. Nam cum te rogassem quomodo velis Deum
nosse, ut possis dicere, Satis est; respondisti te ideo nequire hoc explicare,
quia nihil haberes perceptum, similiter atque Deum cupis percipere,
nihil enim te scire Deo simile. Quid ergo nunc? linea vel sphaera
similes sunt?

¹ amcras.—² The letters *st* erased after *scolde*.—¹³ A. *c* erased
before *c* in *spece*.—¹⁹ *welam*.

A. Sam ic wylle, sam ic nelle, ic sceal secgan nīde riht, būton ic leogan willæ. Gyf ic ȿonne lēoga, þonne wōt God þat. Forði ic ne dear nān oðer secgan būtan sōð, þas ðe ic gecnawan can. Mē þincð betere þat ic forlēte 5 þā gyfe and folgyge þām gyfan ðe mē ēgðer ys stīward, ge ðas welan ge ēac hys frēondscypes, būton [ic] ēgðer habban magæ. Ic wolde þeah egþer habban, gyf ic myhte ge ȿone welan ge ēac hys willan folgyan.

G. Ful rihte þū mē hæfst geandwyrд, ac ic þe wolde 10 acsian hweðer þū wēne þat þū mæge habban eall þat ðet þū nū hæfst būtan þīnes hlafordes frēondscypes.

A. Ne wēne ic þat ænig man sī swā dysig þat [hē] þas wēne.

G. Genōh rihte ðū hyt understandst, ac ic wolde witan 15 hweðer þe þūhte be þām þe þū hæfst, hweðer hyt wēre þe lāne, þe æce.

A. Ne wēnde ic næfre þat hyt æce wēre.

G. Hwæt wenst þū be Gode and be þām ancrum þe wyt ær sprecon, hweðer hī sīon ðe þīsum gelice ðe æce?

20 A. Hwā is swā wōd þat hē dyrre cweðan þat God ne sī æce?

A. Quis hoc dixerit?

R. Sed ergo quaesiveram, non quid tale scires, sed quid scires sic, quomodo Deum scire desideras. Sic enim nosti lineam ut nosti sphäram, cum se non sic habeat linea ut se habet sphæra. Quamobrem responde utrum tibi satis sit sic Deum nosse, ut pilam illam geometricam nosti; hoc est, ita de Deo nihil, ut de illa, dubitare.

A. Quaeso te, quamvis vehementer urgeas atque convincas, non audeo tamen dicere ita me velle Deum scire, ut haec scio. Non solum enim res, sed ipsa etiam scientia mihi videtur esse dissimilis. Primo, quia nec linea et pila tantum inter se differunt, ut tamen eorum cognitionem una disciplina non contineat: nullus autem geometres Deum se docere professus est. Deinde, si Dei et istarum rerum scientia par esset, tantum gauderem quod ista novi, quantum me Deo cognito gavisurum esse praesumo. Nunc autem permultum haec in illius comparatione

³ það.—⁶ ðas; frēondscypes.—⁷ mythie.—⁸ willan.—⁹ rihte.—¹² dysig það.—¹⁵ hweðer þe.—¹⁷ hŷs.—²⁰ cneðan.—²¹ sē.

G. Gyf hē ðonne æce is, hwī nē lufast ðū þane æcan hlāford swiðor þonne ðone lānan? Hwat! ðū wāst þæt se æca þe naht fram ne gewyt, būton þū fram hym gewite; and þū scealt nīde fram ðām ðōrum sam þū wille, sam þū nelle; oððe ðū scealt hine forlātan oððer hē þe. Ic gehyre 5 þeah þæt þū hine lufast swiðe swilice, and ēac ondrēdest and wel dēst; swiðe rihte and swiðe gerisenlice þū dēst. Ac ic wundrige hwī þū ðone ðōrne mycle mā ne lufige, þe ðe ēgðer gyfð, ge ðās worldhlafordes frēondscype ge his āgene, and æce lyf after þise worulde. Hlāford is incer 10 beigra wealdend, ge ðīn ge þās hlāfordes þe ðū ðær swā ungemetlice lufast.

A. Ic þe andette þæt ic hine wolde lufian ofer ealle oððre þing, gyf ic hine ongytan cūðe and gecnāwan swāswā ic wolde. Ac ic hys mæg swiðe lītel ongytan oððe 15 nāwiht, and þeah þām tīnum þe ic hys āgyme, and mē ænig onbrerdnes cym be ðām æcan lyfe, þonne ne lufige ic nānwiht þisses andweardan lyfes ofer þæt, nē furðum þām gelice.

G. Hweðer þū nū wilnige þæt þū hine gesēo and 20 swytole ongyte?

A. Nys mē nān willan ofer þāne.

G. Heald þonne hys bebodu.

[*A.*] Hwilce bebodu?

G. þā ic þe ær sēde.

A. Mē þincað þā swiðe hefīge and swiðe manifealde.

G. Mē ne þincð nānwiht hefig ðes þe man lufað.

25

contemno, ut nonnunquam videatur mihi si illum intellectuero, et modo illo quo videri potest videro, haec omnia de mea notitia esse peritura: siquidem nunc prae illius amore jam vix mihi veniunt in mentem.

R. Esto plus te ac multo plus quam de istis Deo cognitio gavisurum, rerum tamen non intellectus dissimilitudine; nisi forte alio visu terram, alio serenum coelum intueris, cum tamen multo plus illius quam hujus aspectus te permulceat. Oculi autem si non falluntur, credo te interrogatum utrum tibi tam certum sit terram te videre quam coelum,

¹ *gyt.* — ⁶ *ondrest.* — ⁹ *ðas.* — ¹⁴ *pincg.* — ²³ *he lad.*

A. Nē pincō mē nān geswinc hefig, gyf ic gesēo and habbe þæt ðæt ic æfter swince. Ac se twēonung wyrcað þā hefinesse.

G. Genōh wel þū fehst on þā spece, and genōh rihte 5 þū hyt understandest. Ac ic þē meg secgan þæt ic ēom sēo gescēadwīsnes ðīnes mōdes, þe ðē wiðsprecō, and ic ēom sēo racu ðe mē onhagað ðē tō gerih treccenne, þæt þū gesybst myd þīnes mōdes ēagan God swā sweotole swā þū nū gesybst myd ðæs līcuman ēagan ðā sunnan.

10 *A.* God Āelmīhtig þē forgylde. Mē is swīðe mycel þanc þæt þū mē gehāst þat þū swā swotole hit mē getēcan wille. Uncūð þeah ic wārē, ðonan cume [ic] tō þæt ic hine mæge sweotolor geseon, gyf ic hine ērest gesēo swā swā ic nū þā sunnan gesēo. Ic ne gesēo þeah ðā sunnan 15 swā swotolo swā ic hī geseon wolde. Ic wōt ful lytle ðē gearor hwilc seo sunne is, þeah ic hyre elcæ dæge onlōcige. Mē þūhte þeah good þæt ic myhte God swā swotole geseon.

G. þenc nū swīðe geornlice tō ðām þe ic þe ær sæde.

tam tibi certum esse respondere debere, quamvis non tam terrae quam coeli pulchritudine atque splendore laeteris.

A. Movet me, fateor, haec similitudo, adducor que ut assentiar quantum in suo genere a coelo terram, tantum ab intelligibili Dei majestate spectamina illa disciplinarum vera et certa differre.

R. Bene moveris. Promittit enim ratio quae tecum loquitur, ita se demonstraturam Deum tuae menti, ut oculis sol demonstratur. Nam mentis quasi sui sunt oculi sensus animae; disciplinarum autem quaeque certissima talia sunt, qualia illa quae sole illustrantur, ut videri possint veluti terra est atque terrena omnia: Deus autem est ipse qui illustrat. Ego autem ratio ita sum in mentibus, ut in oculis est aspectus. Non enim hoc est habere oculos quod aspicere; aut item hoc est aspicere quod videre. Ergo animae tribus quibusdam rebus opus est ut oculos habeat quibus jam bene uti possit, ut aspiciat, ut videat. Oculi sani mens est ab omni labore corporis pura, id est, a cupiditatibus rerum mortalium jam remota atque purgata: quod ei nihil aliud praestat quam fides primo. Quod enim adhuc ei demonstrari non potest vitiis inquinatae

¹ hefigi.—⁴ First *c* in *specce* partially erased.—⁶ gescēadwīsnes.—¹¹ þād þū; hic.—¹² þeht ic wārē ðonum.—¹⁴ geseon; þeht.—¹⁵ wōd; possibly fol instead of ful.—¹⁶ þeaht.—¹⁷ þeaht; mythte.—¹⁸ georlīce.

A. Ic wille swā ic geornost mæge.

G. Wite þæt ērest gewiss þæt ðæt mōd byð þære sāwle ēaga, and þæt þū scealt ēac witan, þæt ȿ̄der byð þæt man gesēo þæt ðæt [hē] æfter hawode; feorðe byt þæt þæt hē þer gesēon wolde. Forðām ælc man, ȿ̄ara þe 5 æagan heft, ærest hāwað þæs ðe hē gesēon wolde oð ðone first þe hē hyt gehāwað. Bonne hē hyt þonne gehāwad heافت, ðonne gesyhō hē hit. Ac þū scealt witan ðæt ic, þe nū wiðsprece, eom gescēadwīsnes, and ic eom ælcum manniscum mōde on þām stale þe seo hāwung byð þām 10 eagum. Ælces līcuman ȿ̄agan behōfað þreora þinga on hym silfum tō habbān, feorðe byt þæt hit sēcō, and tō hym getēon wolde: an is þæt ðū hefst and briest and lufast þæt ðæt þū ær tōhopedest.

A. Ēala! hweðer ic æfre cume tō ðām ðe ic tōhopie, 15 oððe þæt æfre tō mē cumæ þæt ic wilnie.

G. Dō nū þā lufe ȿ̄riddan tō ēakan þām geleafan and þām tōhopan; forðām nānre sāwle ēagan ne bēoð full hāle,

atque aegrotanti, quia videre nequit nisi sana, si non credit aliter se non esse visuram, non dat operam suae sanitati. Sed quid, si credit quidem ita se rem habere ut dicitur, atque ita se, si videre potuerit, esse visuram, sanari se tamen posse desperet: nonne se prorsus abjicit atque contemnit, nec praeceptis medici obtemperat?

A. Omnino ita est, praelestim quia ea praecepta necesse est ut morbus dura sentiat.

R. Ergo fidei spes adjicienda est.

A. Ita credo.

R. Quid, si et credit ita se habere omnia, et se speret posse sanari, ipsam tamen quae promittitur lucem non amet, non desideret, suisque tenebris, quae jam consuetudine jucundae sunt, se arbitretur debere interim esse contentam; nonne medicum illum nihilominus respuit?

A. Prorsus ita est.

R. Ergo tertia charitas necessaria est.

A. Nihil omnino tam necessarium.

R. Sine tribus istis igitur anima nulla sanatur, ut possit Deum suum videre, id est intelligere. Cum ergo sanos habuerit oculos, quid restat?

* sāwle ȿ̄ege; heac; byð þām.—⁷ hyð gegehāwað; bonne eh.—⁹ ic eom gescēadwīsnes.—¹² forðe.—¹⁴ toopedest.

ge hyre God myd tō gescēonne, būton þisum þrīom. Sēo gesyhd þonne is angyt.

[A.] Gyf hēo ðonne hāl eagan hæft, þæt is, hāl angyt,
hwæs byð hyre ðonne wana, oððe hwæs þearf hēo ðonne
5 māran?

G. Þāre sāule hāwung is gescēadwīsn̄ and smēaung.
Ac manige sāwle hāwiað mid ðām, and þeah ne gesēoð
þæt þæt hī wilniað, forðamp̄e hī næbbað ful hāle eagan.
Ac sē ðe God gesēon wille, hē scel habban his mōdes eagan
10 hale; þæt is, ðæt hē hebbē festne gelēafan and rihte tōhopan
and fulle lufe. Gyf hē ðonne þā ealle hefð, ðonne hæfð hē
gesēlig lif and æce. Seo gesyhd þe wē God myd gesēon
scylon is angyt. Þæt angyt byð betwēona twām þingum:
betwēona þām ðe þær ongyt and þām þær ongitan byð,
15 and byð on ēgþrum fæst swā-swā lufu byð betwēona þām
lufiende and þām ðe hē þær lufað. On ēgþrum heo byð
fæst swā wē ēr sprēcon be ðām ancer-strengne, þæt ðe
ðōer ende wēre fæst on þām scype, oððer on þām lande.

A. Gyf hyt ðonne æft æfre gewyrð þæt ic God gesēon

A. Ut aspiciat.

R. Aspectus animae, ratio est: est quia non sequitur ut omnis qui aspicit videat, aspectus rectus atque perfectus, id est quem visio sequitur, virtus vocatur; est enim virtus vel recta vel perfecta ratio. Sed et ipse aspectus quamvis jam sanos oculos convertere in lucem non potest, nisi tria illa permaneant: fides, qua creditat ita se rem habere, ad quam convertendus aspectus est, ut visa faciat beatum; spes qua cum bene aspicerit, se visurum esse praesumat; charitas, qua videre perfruique desideret. Jam aspectum sequitur ipsa visio Dei, qui est finis aspectus; non quod jam non sit, sed quod nihil amplius habeat quo se intendant: et haec est vere perfecta virtus, ratio perveniens ad finem suum, quam beata vita consequitur. Ipsa autem visio, intellectus est ille qui in anima est, qui conficitur ex intelligente et eo quod intelligitur: ut in oculis videre quod dicitur, ex ipso sensu constat atque sensibili, quorum detracto qualibet, videri nihil potest.

Ergo cum animae Deum videre, hoc est Deum intelligere contigerit, videamus utrum adhuc ei tria illa sint necessaria. Fides quare sit

⁴ byd.—⁶ gescadwīsn̄.—⁹ is.—¹¹ ealle hef.—¹³ byd; þingum.—
¹⁸ Before last on a syllable erased; þān lande.

mæge swā-swā þū mē nū tehtest þæt ic his hāwian sceolde
hweðer ic ðurfe þara þrēora þinga ealra þe þū ær embe
sprece, ðet is, geleafa and tōhopa and lufu?

G. Hwilc ðearf byð ðonne þæs geleafan, þonne man
gesyht þæt ðæt he er gelyfde, and eft wāt þæt he er 5
tōhopede? Ac seo lufa ne byð næfre gewanod, ac byð
swīðe miclum geēced þonne þæt andgyt byð gefastnod on
Gode; nē þare lufu næfre ne byð nān ende: *omni consum-
matione uidi finem latum mandatum tuum nimis;* þæt is,
ælces worulde þinges ic gesēo ende, ac þinra beboda ic ne 10
gesēo næfre ende. Þæt is seo lufe embe þæt he witegode.
Ac þeah seo saule sī fulfremed and fulclæne, þa hwile þe
heo on þām licuman byð, heo ne mæg God gesēon swā-swā
heo wilnað for þæs licuman hefenesse and gedrefednesse,
būton mid miclum geswinice þurh geleafan and tōhopan and 15
þurh lufe. Ðæt sint þā þrēo anceras, þe þæt scyp ðæs
mōdes healdað on gemang ðām brogan þara yða. Þæt mōd
þeah hæfð micle frōfre on ðām þe hit gelyfð and geare
wōt þæt þā ungelimp and þā ungesælþa þisse wurlde ne 20
bēoð æce. Swā-swā scypes [hlāford], þonne þæt scyp unge-

necessaria, cum jam videat? Spec nihilominus, quia jam tenet. Charitati
vero non solum nihil detrahetur, sed addetur etiam plurimum. Nam
et illam singularem veramque pulchritudinem cum viderit, plus amabit;
et nisi ingenti amore oculum fixerit, nec ab aspicioendo uspiam de-
clinaverit, manere in illa beatissima visione non poterit. Sed dum in
hoc corpore est anima, etiamsi plenissime videat, hoc est intelligat
Deum; tamen, quia etiam corporis sensus utuntur opere proprio, si nihil
quidem valent ad fallendum, non tamen nihil ad non ambigendum,
potest adhuc dici fides ea qua his resistitur, et illud potius verum esse
creditur. Item quia in ista, quanquam Deo intellecto anima jam beata
sit; tamen, quia multas molestias corporis sustinet, sperandum est ei
post mortem omnia ista incommoda non futura. Ergo nec spes, dum
in hac est vita, animam deserit. Sed cum post hanc vitam tota se in
Deum collegerit, charitas restat qua ibi teneatur. Nam neque dicenda
est fidem habere quod illa sint vera, quando nulla falsorum inter-
pellatione sollicitatur; neque quidquam sperandum ei restat, cum totum

⁸ geleafan.—⁵ efð wað.—⁷ gefasnoð.—¹¹ gesēðn.—¹³ byt.—¹⁵ mið.
—²⁰ scypes ho feut.

tæslicost on ancre rīt and seo sæ hrēohost byð, ðonne wōt hē gewiss smelte wedere tōwæard. Ðreo þing sint nēod-behæfe ðām ēagan ēlcere sawle: an is þæt [hēo] hāl sīen; oððer, þæt hēo hāwien ðes þe hēo gesēon wolden; þridde, 5 þæt hī magen gesēon þæt þæt hī gehāwian. Tō þām þrīm is Godes fultumes ðerf, forðām man nāþer ne ðā gōd nē nāne dōn ne mæge, būton hys fultume. Forðām hē is simle tō biddanne þæt hē simle bēo fultumiunde; forðām hyt is ðæt þæt hē ūs onbirde and on þæt tihte þæt wē ærest 10 wel willen, and syððan myd ūs wyrce þæt þæt hē wile oð ðane first ðe wē hyt fulfremmen myd hym, and hūru hē myd ūs [wyrce] swā-swā myd sumum gewealdnum tōlum swa-swā hyt awritten is, þæt ælcum wel wyrctum God myd bēo mydwyrhta. Wē witon ðæt nān man mæg nāwyht 15 goodes wyrcan būton hym God myd wyrce; and þeah ne scal nān man bēo ydel þæt he hwæthwugu ne onginne be ðām myhtum þe hym God gife.

A. Rihtne weg þū mē tæcst. Nū ic wōt hwæt ic dōn sceal; ac ic nāt hwæðer ic mæg ðe ne mæg.

20 *G.* Nē scealt þū þe forðencan þæt þū ful raðe ne mæge becuman tō þām ðe ðe þū wilnast. Hwā mæg æfre ænigne creft on lytlum firste geliornnian, oððe lēasan oððe māran, þe þāne creft scyle? Ðe is creft ealra crefta, þæt is, þæt man spurige æfter Gode and hys hāwie and hine 25 geseo.

A. Wel þū mē lerst; ac ic gemun hwæt þū mē ær gehēte, and swiðe gefagen anbīdie þāra gehāta; þæt wes,

secura possideat. Tria igitur ad animam pertinent, ut sana sit, ut aspiciat, ut videat. Alia vero tria, fides, spes et charitas, primo illorum trium et secundo semper sunt necessaria: tertio vero in hac vita, omnia: post hanc vitam, sola charitas.

Nunc accipe, quantum praesens tempus exposcit, ex illa similitudine sensibilium etiam de Deo aliquid nunc me docente. Intelligibilis nempe Deus est, intelligibilia etiam illa disciplinarum spectamina; tamen plurimum differunt. Nam et terra visibilis, et lux; sed terra, nisi luce

² þinc. — ⁷ smile. — ⁸ smile. — ⁹ dað. — ¹² gewealnum. — ¹³ hys. —

¹⁴ ð nam mān. — ¹⁵ A letter erased after þeah. — ¹⁶ nam mān. — ¹⁷ mythum.

²⁰ þeað. — ²¹ beocuman. — ²² A letter erased between *l* and *i* in *geliornnian*.

þæt þū mē behete þæt þū mē woldest getēcan þæt ic mihte
God gesēon myd mýnes mōdes æagan swā sweotele swā ic
nū gesēo þā sunnan myd mīnes līchaman ægan.

G. Wel þū mē mynegast; ic ðē gelæste þæt ic þē
gehēt. Geþence nū þæt þū myhtst gesēon myd þīnes lycuman 5
æagan þrēo þing on ðære sunnan: an is þæt hēo is; ðōer,
þæt hēo scynð; ðridde, þæt hēo feala þinga onlyht myd
hyre scīnian. Ealle þā ðing þe beorhte bēoð, þonne sēo
sunne hym on scynð, hī lyhtað ongēan, ēlc be his mæðe.
Ac þā þe ungewlitige bēoð, ðā ne lyhtað nāwiht ongēan 10
þā sunnan, þēah hēo hym on scīne. Ac sēo sunne scynð
þēah on hī, and þēah hwā ongēan lōchige, hē ne mæg hī
eallunga gesēon swylc swytl hēo is. Eall þis þū myht
geþencan be Gode and ēac micle māre. Hē is sēo hēa
sunne. Hē byt simle scynunde of hys ǣgnum lēohte 15
ge ðā sunnan þe wē myd līcumlicum ǣagum gesēoð, ge
æalle gescafta, ge gästlica ge eordlicra. Forðī mē þincð
swiðe dysi man þe wilnat þæt hine eallunga ongytan swelcne
swilc hē is, þā hwile þe wē on þysse worlde bēoð. Hwæt!
ic wēne þæt nān man ne sī tō þām dysig, þæt [hē] forðī 20
unrōtsige þēah hē ne mage þās sunnan þe wē līchamlicum
ǣagum onlōciað eallunga gesēon and ongytan swilce
hēo is; ac ǣlc fagnað þes þe læste hē ongytan mæg be
hys andgytes mæðe. Wel sē dēð þe wilnað þā ēcan sunnan
and ȐElmyhtian tō ongytænn; ac hē dēð swiðe disilice, 25
gyf he wilnað þæt hē hī ealunga ongyte þā hwile þe hē
in þisse worlde byð.

illustrata, videri non potest. Ergo et illa quae in disciplinis traduntur,
quae quisquis intelligit, verissima esse nulla dubitatione concedit, cre-
dendum est ea non posse intelligi, nisi ab alio quasi suo sole illustrentur.
Ergo quomodo in hoc sole tria quaedam licet animadvertere; quod est,
quod fulget, quod illuminat: ita in illo secretissimo Deo quem vis
intelligere, tria quaedam sunt; quod est, quod intelligitur, et quod
caetera facit intelligi. Haec duo, id est, te ipsum et Deum, ut intelligas,
docere te audeo. Sed responde quomodo haec acceperis; ut probabilia,
an ut vera?

¹ me woldest me.—⁸ sciman.—¹⁰ ungewlitige.—¹⁵ smile.—¹⁸ swilcene.
—²¹ unrohsige.

A. Swīðe wundorlice and swīðe sōðlice ðū lērst, and swīðe wel þū mē hæfst ārētne and on gōdum tōhopan ge-brohtne. Ac ic bidde gyt þas þe þū mē ær gehēte.

G. Twā ðing ic þe gehēt þet ic þe wolde gelestan
5 and getēcan; þet is, þet þū ongyte God and þe silfne. Ac
ic wolde witan hū þū þet ongytan woldest, hweðer þe þū
woldest unāfanddes geleafan, ðe ȝafandud witan.

A. Ic hyt wolde witan ȝafandud, forðam ic his nāt
naht gefestlice.

10 *G.* Nis þet nān wundor. Ic hyt ne rehte gyt þe on
þā wisan þe þū hyt mihtest ȝafandod witan; forðam þēr is
gyt hwethwigu þas þū ær witan scalt, þet is, ærest hweðer
wit hale sien.

15 *A.* Þet þū scealt witan hweðer þū ænigne hēle ongyte,
āwðer oððe on mē, oððe on þē, oððe on unc bām. Ðē ge-
dafenað tō lerenne and mē tō hlissenne, and mē dafenað
tō andsworianne þes ðe ic ongyte be mȳnes andgytes mæðe,
gyf ic hys ȝawiht ongyte; gyf [ic] ȝonne nāwiht ne ongyte,
þonne sceal ic bēo þas geðafa and lētan hyt tō þinum dōme.

20 *G.* Wilnast þū māran tō witanne ȝonne be Gode and
be þe silfum?

A. Ic þe andette þet ic nū ne wilnigie nānes ðingges
swiðor; ac ic ne dēr þet gehāten þet mē nānre wihte
ȝalles ne læste būton þas; forðam mē is swīðe gehēme,

A. Plane ut probabilitia; et in spem, quod fatendum est, majorem surrexi: nam praeter illa duo de linea et pila, nihil abs te dictum est quod me scire audeam dicere.

R. Non est mirandum: non enim quidquam est adhuc ita expositum, ut abs te sit flagitanda perceptio. Sed quid moramur? Aggre-dienda est via: videamus tamen, quod praecedit omnia, utrum sani simus.

A. Hoc tu videris, si vel in te, vel in me aliquantum aspicere potes: ego quaerenti, si quid sentio, respondebo.

R. Amasne aliquid praeter tui Deique scientiam?

A. Possem respondere, nihil me amare amplius, pro eo sensu qui mihi nunc est; sed tutius respondeo nescire me. Nam saepe mihi usu

⁴ gehec.—⁸ nað.—¹¹ hweðer hwæðer.—¹⁵ gedafenað to lerrenne.—
¹⁸ nawh.—²⁰ heo.—²² silluum.

þeah mē hwæt cume tō mōde, þas. he mē þonne ðincð þæt
 mē nān þing ne mage þas āmærran, þæt ic hyt ne firðrige
 and fremme. þonne cymð ðær ðing þe mē þincð rihtlicre
 and rædlicre, ðonne forlæt ic þæt þæt ic ær genōh hæfde;
 and forðam hwilum mē gebyrað, þæt byð hwæthwugu swā 5
 fæste on mōde, þæt ic þence þæt ic næfre be mē cwucum
 æletan ne scile. þonne cymð mē þeah sum gedrēfnesse, þæt
 mē ȳbysgað tō ðām þæt ic hyt nāwðer nē forlætan ne
 mæg, nē fulfremmian ne mæg, þeah ic nān betre gebencan
 ne mæge. Ac þrō þing mē habbað swiðost gedrefed: Ȣn 10
 is, þæt ic mē ondrēde þæt ic mē scyle gedælan wið mīne
 frēond, ðā Ȧe ic swiðost lufige, oððe hī wið mē, oððe for
 life oððe for dēaðe; ðær þing is, þæt ic ondrēde untrum
 nesse, Ȧgðer ge cūðe ge uncūðe; Ȧridde is, þæt ic ondrēde
 dēað.

15

G. Ic gehire nū hwæt þū swiðost lufæst æfter ðīnum
 āgenum gewitte and æfter Gode: þæt is ērest, ðīnra frēonda
 lyf, and þīne āgene hēle, and þīn āgen lyf. Ðāra fif þinga
 þū ondrēdest þæt þū scyle sum forlēasan, forðam þū hī lufast
 ealle swiðe swiðlice. Gyf þū hī ne lufadæst, þonne ne 20
 ondrēde ðū nā þat þū hī forlure.

A. Ic eom geþafa þas þe þū mē segst.

G. Forðam mē ðincð þæt ic Ȧe gesēo swiðe unrōtne

venit ut cum alia nulla re me crederem commoveri, veniret tamen
 aliquid in mentem, quod me multo aliter atque praesumpseram pungeret.
 Item saepe, quamvis in cogitationem res aliqua incidens non me per
 vellerit, revera tamen veniens perturbavit plus quam putabam: sed modo
 videor mihi tribus tantum rebus posse commoveri: metu amissionis
 eorum quos diligo, metu doloris, metu mortis.

R. Amas ergo et vitam tecum charissimorum tuorum, et bonam
 valetudinem tuam, et vitam tuam ipsam in hoc corpore: neque enim
 aliter amissionem horum metueres.

A. Fateor, ita est.

R. Modo ergo, quod non omnes tecum sunt amici tui, et quod

¹ ðincg.—³ þing rihtlicre.—⁸ nāwðer.—¹¹ wiht.—¹⁶ his gehire.—
¹⁷ āgenum.—¹⁸ hagene.—¹⁹ ondrēst; a syllable erased between sum
 and forlēasan.—²⁰ elle.—²³ me Ȧingð.

and swiðe gedrefene on þīnum mōde, forðam þū nafst
swilce hæle swilce þū hæfdest; nē þīne frēond myd ðe næfst
æalle þē swā gemōde and swā þwēre swā-swā þū woldest.
Nē ðincð mē æac nān wundor þeah þū sī unrōt forðam.

5 A. Rihte ðū hyt ongytst, ne mæg ic þæs ætsacan.

G. Gyf þonne æfre gebyred þæt þū þe ful halne and
ful trumne ongytst, and hæafst æalle þīne frēond myd þē,
ægðer ge on mōde ge on līchaman, and on ðām ilcan
worce and on ðām ylcan willum ðe ðe best lyst dōn, hweðer
10 þū ðonne wille beon awiht blīðe?

A. Gea, la gēa; gyf hyt nū færenga gewurde, nyste
ic nāhwær eorðan hū ic ongynnан wolde.

G. Hū ne hæfst þū ðonne geot ællce gedrefednesse,
ægðer ge mōdes ge līchaman,—nū þū þā twā hæfst,—þæt
15 is, ungemeticum unrōtnesse? Wære þū for inwordlice dysig,
ðā þū wilnodest þæt þū scoldest myd swilcum æagum þā
heah sunnan and æce gesēon?

A. Nū þū hæfst mē myd æalle ofercumme, þæt ic
nāwōer eorðan nāt hwilcne dæl hæle ic hæbbe, nē hwilcne
20 dæl unhæle.

G. Nys þæt nān wondor. Næfð nān man tō þæs hāl
eagan þæt hē æni hwile mage lōcigan ongēan þās sunnan,

tua valetudo minus integra est, facit animo nonnullam aegritudinem:
nam et id esse consequens video.

A. Recte vides; negare non possum.

R. Quid, si te repente sano esse corpore sentias et probes, tecum-
que omnes quos diligis concorditer, liberali otio frui videas, nonne ali-
quantum tibi etiam laetitia gestiendum est?

A. Vere aliquantum; imo, si haec præsertim, ut dicis, repente
provenerint, quando me capiam; quando id genus gandii vel dissimulare
permittar?

R. Omnibus igitur adhuc morbis animi et perturbationibus agi-
taris. Quaenam ergo talium oculorum impudentia est, velle illum
solem videre?

A. Ita conclusisti quasi prorsus non sentiam quantum sanitas
mea promoverit, aut quid pestium recesserit, quantumque restiterit. Fac
ne istud concedere.

R. Nonne vides hos corporis oculos etiam sanos, luce solis istius

⁷ myð.—⁹ ylcam willam.—¹² nawar.—¹⁷ æac gesēon.

þe wē hær gesēoð, and hūru þæs ðe læs gyf hēo hefð unhāle. Ac þā, þe unhāle æagan hæbbað, magon bēon īeð on þīstrum þonne on leohte. Mē þincð þeah þæt þē ðince þæt þū habbe hāl eagan. Ðū geþencst dā hæle þāra eagan ðīnre sawle, ac þū ne geðencst þæt mycle leoht þæt þū wilnast tō gesēonne. Ne gebelg þū þē wið mē, þeah ic þe frāsige and ðīn fandige, forðām ic sceal þæt nēde dōn. Mē ðincð þæt þū ne ongyte þe sifne.

A. Ne gebelge ic mē nāwiht wið þe, ac fagnige þæs þū cwýst, forþī ic wōt þæt þū sēcst mīne ðearfe. 10

G. Hwæðer þū nū ēniges welan wilnige?

A. Gefirn ic hyt hohgode þæt ic hine sceolde forseon. Ic hæbbe nū xxxiii wintra, and ic hæfde æne lēs þonne xx, þā ic ērest hyt gehogede þæt ic hine ealles tō swīðe ne lufige. þeah mē genōh cume, ne fagnige ic hys nā ful 15 swīðe, nē hys ful ungemetlice ne brūce, nē æac māran getilige tō haldænne, þonne ic gemetlice bi bēon mage, and þā men on gehabban and gehealdan þe ic forðian sceal; and þæt þæt þær ofer byð ic hohgie swā ændebyrdlice gedēlan swā ic ændebyrdlicost mæg. 20

G. Wilnast þū ēniges wæorðscipes?

A. Ic þe andette þæt ic þat wilnode oð mē nū ǣrēað swīðe nīwan.

saepe repercuti et averti, atque ad illa sua obscura configere? Tu autem quid promoveris cogitas, quid velis videre non cogitas: et tamen tecum hoc ipsum discutiam, quid profecisse nos putas. Divitias nullas cupis?

A. Hoc quidem non nunc primum. Nam cum triginta tres annos agam, quatuordecim fere anni sunt ex quo ista cupere destiti, nec aliud quidquam in his, si quo casu offerrentur, praeter necessarium victimum liberalemque usum cogitavi. Prorsus mihi unus Ciceronis liber facillime persuasit, nullo modo appetendas esse divitias, sed si provenerint, sa-
pientissime atque cautissime administrandas.

R. Quid honores?

A. Fateor, eos modo, ac pene his diebus cupere destiti.

¹ ær.—⁴ hal eagan habbað.—⁵ ge geðencst.—⁶ wit.—¹¹ egniges.—
¹⁸ les bene.—¹⁸ scel.—²⁰ ændebyrdlicost.—²¹ egniges wæordscipes.—²² það.

G. Ne lyste þe fægeres wifes, and sceamfestes, and wel geleredes, and goodra þeawa, and [ðæt] seo þinum willum wel unþeod [si], and hæbbe swiðe micle spede, and þe on nānum þingum ne ábysige, nē ðe ne unæmtige tō ðīnum wyllan?

5 *A.* Ne herast þū hī nā tō swiðe þæt ic hyre a ðe mā wilnige? Forðām mē ne þincð nāwiht wyrse þām ðe God þeawian wile þonne wyf tō hæbbene, þæt hwā cwæðe þæt hyt sī betere tō habbenne for bearna gestrēone. Ic cwæðe þeah þæt hyt sī prēostum betere næbbe ðonne habbe. Forðī 10 ic hohggode þæt ic scolde nān habban, forðī ic wolde beon þī frēora Gode tō þāwianne.

G. Ic gehȳre nū þæt þū ne tiohhast nān wif tō hæbbenne; ac ic wolde witan hwæðer ðe þū gyt ænig lufe oððe lust sī ænigre wemnesse.

15 *A.* Hwī aċsast þū mā æfter ðām? Ne lyst mē nū þæs; ac gyf hyt mē æfre on lust becymð, ic hyt ondrēde swā þāre nædran. Hys mē lyst swā læng swā læs, and

R. Quid uxor? Nonne te delectat interdum pulchra, pudica, morigera, litterata, vel quae abs te facile possit erudiri, afferens etiam dotis tantum, quoniam contemnis divitias, quantum eam prorsus nihil faciat onerosam otio tuo, praesertim si spes certusque sis nihil ex ea te molestiae esse passurum?

A. Quantumlibet velis eam pingere atque cumulare bonis omnibus, nihil mihi tam fugiendum quam concubitum esse decrevi: nihil esse sentio quod magis ex arce dejiciat animum virilem, quam blandimenta feminea, corporumque ille contactus, sine quo uxor haberri non potest. Itaque, si ad officium pertinet sapientis (quod nondum comperi) dare operam liberis, quisquis rei hujus tantum gratia concumbit, mirandus mihi videri potest, at vero imitandus nullo modo: nam tentare hoc periculosus est, quam posse felicius. Quamobrem, satis, credo, juste atque utiliter pro libertate animae meae mihi imperavi non cupere, non quaerere, non ducere uxorem.

R. Non ego nunc quaero quid decreveris, sed utrum adhuc lucteris, an vero jam ipsam libidinem viceris. Agitur enim de sanitate oculorum tuorum.

A. Prorsus nihil hujusmodi quaero, nihil desidero; etiam cum horrore atque aspernatione talia recordor. Quid vis amplius? Et hoc

² *goodra;* *willum and.* — ³ *unþeod,* possibly for *underþeod;* *milcē.* — ⁴ *pīngum;* three letters erased after *n* in *unæmtige.* — ¹³ *aegnig.* — ¹⁴ *ænigne hwemnesse.* — ¹⁵ *hondrede.* — ¹⁷ *nædrām.*

simle swā ic mā wilnige þæt leoht tō gesēonne swā mē
læs lest þāra wisan.

G. Hū be mete? hū swiðe lyst ðe þæs?

A. Ne lyst mē nāwiht ðāra metta þe ic forhātan habbe,
ac mē lyst ðāra þe ic getiohhod habbe tō ætanne, ðonne ic 5
hī geseo. Hwæt wille ic mā cwæðan aðer oððe be mete,
oððe be drince, oððe be baðe, oððe be welan, oððe be wyrð-
scype, [oððe] be ænigum worldlusta? Ne wilnige ic heora
nānes nāwyd mycle mā ðonne ic nēde sceol habban tō mȳnes
lichaman hēle and strengðe gehealdan mage. Ic beþearf 10
þeah micle māren tō ðāra manna þearfa ðe ic bewitan sceal,
þæs æac wilnige and nēde sceal.

G. On rihton þū æart. Ac ic wolde witan hwæðer sī
þīn ealde gytsung and seo gemāhō eallunga of ðīnum mōde
astyfcod and wyrtwalod, þæt hēo gyt grōwan [ne] myht. 15

A. Be hwi cwist ðū þæt?

G. Ic cwæðe be ðām þingum þe ðū mē ær sēdest þat
mihi bonum in dies crescit: nam quanto augetur spes videndae illius
qua vehementur aestuo pulchritudinis, tanto ad illam totus amor vo-
luptasque convertitur:

R. Quid ciborum jucunditas? quantae tibi curae est?

A. Ea quae statui non edere, nihil me commovent. Iis autem
quae non amputavi, delectari me praesentibus fateor, ita tamen ut sine
ulla permotione animi vel visa vel gustata subtrahantur. Cum autem
non adsunt prorsū, non audet haec appetitio se inscrere ad impedimentum
cogitationibus meis. Sed omnino sive de cibo et potu, sive de
balneis, caeteraque corporis voluptate nihil interroges: tantum habere
appeto, quantum in valetudinis opem conferri potest.

R. Multum profecisti: ea tamen quae restant ad videndam illam
lucem, plurimum impediunt. Sed molior aliquid quod mihi videtur
facile ostendi; aut nihil edendum nobis remanere, aut nihil nos
omnino profecisse, omniumque illorum quae resecta credimus tabem
manere. Nam quaero abs te, si tibi persuadeatur aliter cum multis
charissimis tuis te in studio sapientiae non posse vivere, nisi ampla res
aliqua familiaris necessitates vestras sustinere possit; nonne desiderabis
divitias et optabis?

A. Assentior.

R. Quid, si etiam illud appareat, et multis te persuasurum esse

¹ smile.—⁶ geseon.—⁸ ænignum.—¹⁰ beþearf.—¹⁵ astyfcod were.—
¹⁷ hic cwæðe; þa.

þū gestyohhod hæafde tō forlētanne, and for nānum þingum eft tō gecyrran nolde: þat is, ofermetta wela, and ofermytta wyrōscipe, and ungemetlice rīclic and sēftlic lyf; and þy nū 5 aēsige ic þe hweðer þū, aðer oððe for heora lufum, oððe for ēniges þinges lufum, hym eft tōgeenan wille. Ic gehērde ær þat þū sēdest þat þū þīne frēond lufodest, æfter Gode and æfter þīnum āgnum gewitte, ofer æalle oððre þing. Nū [ic] wolde witan hweðer þū for heora lufum woldest ðas þing eft underfōn.

10 A. Æall ic hyt wille eft underfōn for heora lufum,

sapientiam, si tibi honore auctoritas creverit, eosque ipsos familiares tuos non posse cupiditatibus suis modum imponere, seque totos convertere ad quaerendum Deum, nisi et ipsi fuerint honorati, idque nisi per tuos honores dignitatemque fieri non posse? nomine ista etiam desideranda erunt, et ut proveniant magnopere instandum.

A. Ita est ut dicis.

R. Jam de uxore nihil dispuo; fortasse enim non potest, et ducatur, existere talis necessitas: quanquam, si ejus amplio patrimonio certum sit sustentari posse omnes quos tecum in uno loco vivere otiose cupis, ipsa etiam concorditer id sinente, praesertim si generis nobilitate tanta polleat, ut honores illos quos esse necessarios jam dedesti, per eam facile adipisci possis, nescio utrum pertineat ad officium tuum ista contemnere.

A. Quando ego istud sperare audeam?

R. Ita istud dicis, quasi ego nunc requiram quid spes. Non quaero quid negatum non delectet, sed qui delectet oblatum. Aliud est enim exhausta pestis, aliud consopita. Ad hoc enim valet quod a quibusdam doctis viris dictum est, ita omnes stultos insanos esse, ut male olere omne coenum, quod non semper, sed dum commoves, sentias. Multum interest utrum animi desperatione obruatur cupiditas, an sanitate pellatur.

A. Quanquam tibi respondere non possum, nunquam tamen mihi persuadebis ut hac affectione mentis, qua nunc me esse sentio, nihil me profecisse arbitrer.

R. Credo propterea tibi hoc videri, quia quamvis ista optare posses, non tamen propter seipsa, sed propter aliud expetenda viderentur.

A. Hoc est quod dicere cupiebam: nam quando desideravi divitias, ideo desideravi ut dives essem, honoresque ipsos, quorum cupiditatem modo me perdomuisse respondi, eorum nescio quo nitore delectatus

³ *wyrōscipe*; *wynu*.—⁵ *gehede*.

þeah hys mē fōn wel ne lyste, gyf ic æalles ne mæg heora geferædene habban.

G. Ful gesceadlice ðū mē andswarast and ful rihte.
Ac ic ongyte þeah þæt þā worldelustas ne sint eallunga
awyrtrwalode of ðīnum mōde, þeah se graf geryd sī; forðam
þā wyrtruman magon eft ðanon aspretgan. Ne talige ic
þe þeah þæt tō nānre scylde, forðam þū hit for ðāra ðinga
lufum ne underfehst, ac for þæs ðinges lufum þe ðe rihtre
ys tō lufianne þonne þæt. Ne ahsige ic næfre be nānum
men hwæt hē dō; ac ic ahsige ðe nū gyt, for hwig þū þā 10
frēond lufige swīðe, oððe hwæt þū on hym lufige, oððe
hwæðer ðū hī for heomselfum lufige, þe for sumum ðōrum
þingum.

*A. Ic hī lufige for frēondscype and for geferādenne
and þā þeah ofer æalle ȿōre þe mē mæstne fultum dōð tō 15
ongyttanne and tō witanne gescēadwīsnesse and wīsdōm,
æalra mæst be Gode and be ȿūrum sālum; forðām ic wōt
þæt ic mæg æd myd heora fultume æfter spurian þonne ic
būtan mæge.*

G. Hū þonne gyf hī nellað spurian efter þām þe þū 20
spurast?

A. Ic hī wille læran þat hī wyllan.

volebam; nihilque aliud in uxore semper attendi, cum attendi, nisi quam mihi efficeret cum bona fama voluptatem. Tunc erat istorum in me vera cupiditas; nunc ea omnia prorsus aspernor: sed si ad illa quae cupio non nisi per haec mihi transitus datur, non amplectenda appeto, sed subeo toleranda.

R. Optime omnino: nam nec ego ullanrum rerum vocandam puto cupiditatem, quae propter aliud requiruntur. Sed quaero abs te, cur eos homines quos diligis, vel vivere, vel tecum vivere cupias?

A. Ut animas nostras et Deum simul concorditer inquiramus. Ita enim facile cui priori contingit inventio, caetoros eo sine labore perducit.

R. Quid, si nolunt haec illi quaerere?

A. Persuadebo ut velint.

⁸ undefest; ⁹ ðinceges.—¹⁰ hys to.—¹¹ hwæð.—¹² heonsel&fum.—¹⁷ beo urum saulum.—²² þad.

G. Ac hū þonne gyf þū ne meaht, and hī bēoð swā receleāse þat hī lufiað oðer þing mā þonne þæt þæt þū lufast, and cwaðað þæt hī ne magon oððe nellað?

A. Ic hī wyle þeah habban: hī bēoð mē on sumum 5 ðingum nytte, and ic ēac heom.

G. Ac hū ðonne gyf hī ðē myrrað and lettað þæs līchoman mettrimnysse?

A. Þæt is sōð; ne ondrēde ic þeah nāwiht ðā mettrimnesse, gyf mē nære for ðrīm ðingum: an þara ys hefig sār, 10 oðer dēað, þridde þæt ic ne mage þæt sēcan, nē hūre gemētan þæt þæt ic willnige swā-swā mē þū witan dyde.

R. Quid, si non possis, vel quod se invenisse jam, vel quod ista non posse inveniri arbitrantur, vel quod aliarum rerum curis et desiderio praepediuntur?

A. Habebo eos, et ipsi me, sicut possumus.

R. Quid, si te ab inquirendo etiam impedit eorum praeſentia? nonne laborabis atque optabis, si aliter esse non possunt, non tecum esse potius quam sic esse?

A. Fateor, ita est ut dicis.

R. Non igitur eorum vel vitam vel praeſentiam propter seipsam, sed propter inveniendam sapientiam cupis?

A. Prorsus assentior.

R. Quid? ipsam vitam tuam si tibi certum esset impedimento esse ad comprehendendam sapientiam, velles eam manere?

A. Omnino eam fugerem.

R. Quid? si docereris, tam te relicto isto corpore, quam in ipso constitutum, posse ad sapientiam pervenire, curares utrum hic, an in alia vita eo quod diligis fruereris?

A. Si nihil me pejus excepturum inteligerem, quod retroageret ab eo quo progressus sum, non curarem.

R. Nunc ergo propterea mori times, ne aliquo pejore malo involvaris, quo tibi auferatur divina cognitio.

A. Non solum ne auferatur timeo, si quid forte percepī, sed etiam ne intercludatur mihi aditus eorum quibus percipiendis inhio; quamvis quod jam teneo, mecum mansurum putem.

R. Non igitur et vitam istam propter seipsam, sed propter sapientiam vis manere.

A. Sic est.

R. Dolor corporis restat, qui te fortasse vi sua commovet.

² það hi lufiað oðer þincg.—⁹ hys.—¹¹ nu.

Tōðæcce mē forwyrnde ælcre leornunga, ac hē mē ne oftēah
 ðeah eallunga ðes gemyndes þas þe ic ær leornode. Ic
 wene þeah gyf ic gewislice ongæate þæt þæt ic wilnige tō
 ongyttanne, ðæt mē þuhte þæt sār swiðe lÿtel oððe ealles
 nāwyht ofer ðone geleafan. Ic wōt þeah þæt manig broc
 byð mycle strengre ðonne tōðæce, ðeah ic næfre nān strengre
 ne geðolode. Ic leornode þæt Cornelius Celsus raeahte on
 hys bōcum þæt on ælcum men wære wýsdōm þæt hēhste
 good, and untrimnesse þæt mæste yfel. Se cwyde mē þuhte
 swiðe sōð. Be ðām ylcan þingum se ylca Cornelius cwæð:
 'Of twām ðingum wē sint þæt wē sint, þæt ys, of sāule
 and of līchaman. Sēo sāwel is gästlic, and se līchaman
 eorðlic. Dæra sāwle is se besta creft wīsdōm, and þas
 līchaman þæt wyrste þing unhēle.' Ne þincð mē þæt æac
 nōwyht læas.

15

G. Hū ne habbe wyt nū genōh sweotole gereaht þæt
 wīsdōm ys þæt hēhste good? Hū ne ys þæt eac nū būtan
 ælcum twēon þæt ælcum men ys se æalra betsta creft, and
 þæt se beste weorc þæt hē æfter wýsdōme spurige, and hine

A. Et ipsum non ob aliud vehementer formido, nisi quia me
 impedit a quaerendo. Quanquam enim acerrimo his diebus dentium dolore
 torquerer, non quidem sinebar animo volvere, nisi ea quae jam forte
 didiceram; a discendo autem penitus impediebar, ad quod mihi tota
 intentione opus erat: tamen mihi videbatur, si se ille mentibus meis
 veritatis fulgor aperiret, aut me non sensurum fuisse illum dolorem,
 aut certe pro nihilo toleraturum. Sed quia etsi nihil majus aliquando
 pertuli, tamen saepe cogitans quanto graviores possint accidere, cogor
 interdum Cornelio Celso assentiri, qui ait summum bonum esse sapi-
 entiam, summum autem malum dolorem corporis. Nec ejus ratio mihi
 videtur absurdā. Nam quoniā duabus, inquit, partibus compositi sumus,
 ex animo scilicet et corpore, quarum prior pars est animus melior,
 deterius corpus est; summum bonum est melioris partis optimum, sum-
 mum autem malum pessimum deterioris: est autem optimum in animo
 sapientia, est in corpore pessimum dolor. Summum igitur bonum hominis
 sapere, summum malum dolere, sine ulla, ut opinor, falsitate concluditur.

R. Posterius ista videbimus. Aliud enim fortasse nobis ipsa ad quam
 pervenire nitimur sapientia persuadebit. Si autem hoc esse verum

⁹ deah; ðes ðe.—⁴ þuhte.—⁶ byð myclce.—⁹ þeuhte.—¹¹ we sint þ
 we sint. wþæt we sint þæt hys.—¹³ eordlic.—¹⁴ þingð.—¹⁸ crft.—¹⁹ leste.

lufige ðer ðær hē hine ongyte? Ac ic wolde þæt wyt sōhten
 nū hwilce ðæs wýsdōmes lufiendas bēon scolen. Hū ne wōst
 ðū nū þæt ælc þāra manna þe ðōrne swīðe lufað, þæt hine
 lyst bet þaccian and cyssan ðonne ðōrne on bær līc, þonne
 5 þer þær clāðas beotwēona bēoð? Ic ongyte nū þæt [þū]
 lufast þone wīsdōm swā swīðe, and þe lyst hine swā wel
 nacode ongitan and gefrēdan þæt þū noldest þæt ænig clāð
 betweuh wēre; ac hē hine wyle swīðe seldon ænegum mæn
 swā openlice geāwian. On ðām tīmum þe hē ænig lim swā
 10 bær ēowian wile, þonne ēowað hē hyt swīðe fēawum man-
 num; ac ic nāt hū þū hym onfōn mage mid geglofedum
 handum. Ðū scealt æac dōn bær līc ongēan, gyf ðū hine
 gefrēdan wilt. Ac sege mē nū gyf ðū hwilc ænlic wīf
 15 lofodest swīðe ungemetlice ofer æalle ðōðer þing, and hēo
 ðonne þe fluge and nolde þe lufian on nān ðōðer gerād būtan
 þū woldest ælce ðōðer lufe alētan for hyre ānre lufe, woldest
 þū þonne swā dōn swā hēo wylnode?

A. Wā lā wā! hwæt þū mē for hæardne lærst! Hū
 ne wēre þū ær geðafa þæt ic nānwiht ne lufode ofer wīs-
 20 dōm, and ic wæs æac þes geðafa, and þū cwæde þā þeah
 hwā hwæt lufode for hwilces ðōres þinges ðingum, þæt
 hē nā þæt þing ne lufede þæt hē þer lufode; ac þæt þæt
 he þurh ðæt þing lufode and þohte tō tōcumanne? Forðam
 25 ic secge þæt ic ne lufige ðone wīsdōm for nānum ðōrum
 ðingum būton for hym selfum. Æalle þās weorlde ic lufige,

ostenderit, hanc de summo bono et summo malo sententiam sine dubitatione tenebimus. Nunc illud quaerimus, qualis sis amator sapientiae, quam castissimo conspectu atque amplexu, nullo interposito velamento quasi nudam vedere ac tenere desideras, qualem se illa non sinit, nisi paucissimis et electissimis amatoribus suis. An vero si alicujus pulchrae feminae amore flagrares, jure se tibi non daret, si aliud abs te quidquam praeter se amari comperisset; sapientiae se tibi castissima pulchritudo, nisi solam arseris, demonstrabit?

A. Quid ergo adhuc suspendor infelix, et cruciatu miserabili differor? Jam certe ostendi nihil aliud me amare, siquidem quod non propter se amat, non amat. Ego autem solam propter se amo

⁷ þ ic ænig.—¹⁵ gerād.—¹⁸ lærst.—²¹ lufode ðæt.

ælc ðing be ðam dæle þe ic hyt nytwyrðe óngyte and hūru þæt þing swiðost þe mē tō wīsdōme fultmiað; and ðā þing ic ondrēde æac tō forlēosenne swiðost. Ic ne lufige ðeah nān ðing æalles on ðam wīsan þe ic ðonne wīsdōm lufige. Ælc þara ðinga þe ic swiðost lufige þā hwile þe ic hyt swiðost lufige, ne an ic hys nānum men būtan mē selfum, būton wīsdōme ānum. Hine ic lufige ofer eallum ȏðrum þing, and þeah ic hys ȏðe ælcum men mīnum willan, [þæt] ælc man, þe on þis myddangearde wære, hine lufode, and hym æfter spirede, and hyne æac funde, and hys syððan 10 brūce; forðam ic wōt þæt ȏre lufede ælc ȏðerne swā micle swiðor swā ȏre willa and ȏre lufu swiðor on ānum wære.

G. Hū ne sāde ic ær, sē se þe bær līc gefreddan wolde, þæt hē hyt scolde myd barum [handum] gefrēdan? And ic segge èac, gyf þū ðone wīsdōm selfne gesēon wilt 15 swā bærne, þæt þū ne scealt nānnæ clāð betwēon lētan þīnum èagum and hym, nē furðum nē ne myst; tō ðam ȏu ne meaht þeah on þis andweardan līfe becuman, þeah ic hyt þē lāre and þeah ȏu hys wilnige. Ðī ne sceal nān man geortīwian, þeah hē nābbe swā hāle èagan swā sē 20 þe scerpest lōcian mæg; þonne sē, ðe ealre scearpost lōcian [mæg], ne mæg þeah þā sunnan selfe gesēon swilce hēo ys ðā hwile ðe hē on þis andweardan lyfe byð. Næfð þeah nān man tō þas unhale æagan þæt hē ne mage lybba 25 be þāre sunnan, and hine nyttian gyf hē enyg wiht gesēon mæg, būton hē stareblind sī. Ic þē mæg tēcan æac ȏðre

sapientiam, caetera vero vel adesse mihi volo, vel deesse timeo propter ipsam; vitam, quietem, amicos. Quem modum autem potest habere illius pulchritudinis amor, in qua non solum non invideo caeteris, sed etiam plurimos quaero qui tecum appetant, tecum inhident, tecum teneant, tecumque perfruantur; tanto mihi amiores futuri, quanto erit nobis amata communior.

R. Prorsus tales esse amatores sapientiae decet. Tales quaerit illa cuius vere casta est, et sine ulla contaminatione conjunctio. Sed non ad eam una via pervenitur. Quippe pro sua quisque sanitate ac firmitate comprehendit illud singulare ac verissimum bonum. Lux est quaedam ineffabilis et incomprehensibilis mentium. Lux ista vulgaris

¹ ðinc.—⁵ hyſt.—¹⁰ þead.—²¹ þonno.

bysne be þām wīsdōme. Geðenc nū hweðer ǣwiht mani
 mann cynges hām sēce þēr ðær hē donne on tūne byð, oððe
 hys gemōt, oððe hys fird, oððe hweðer ðē ðince þæt hī ǣalle
 on anne weig þeder cumen? Ic wēne þeah ðæt hī cumen
 5 on swiðe manige wegas: sume cumað swiðe feorran and
 habbað swiðe længe weig and swiðe yfelne and swiðe
 earfoðferne; sume habbað swiðe langne and swiðe rihtne
 and swiðe gōdne; sume habbað swiðne scortne, and þeah
 wōne and nearone and fuulne; sume habbað scordne and
 10 smēðne and rihtne, and þeah cumað ǣalle tō anum hlāforde;
 sume ǣð, sume unēð, nāder nē hī þeder gelice ǣade cumað,
 nē hī þēr gelice ǣade ne bēoð. Sume bēoð on māran āre
 and on māran ēðnesse þonne sume, sume on læssan, sume
 ful nēah bütton, bütton þæt ān þæt hē lufað. Swā hit bið
 15 ǣac be þām wīsdōme. Ælc þāra þe hys wilnað and þe
 hys geornful byt, hē hym mæg cuman tō and on hys hyrede
 wunian and be lybban, þeah hī hym sume nēar sīan, sume
 fyer; swā-swā ǣlces cynges hāma: bēoð sume on bütre, sume
 on healle, sume on ȏdene, sume on carcerne; and lybbað
 20 þeah ǣalle be ānes hlāfordes āre, swā-swā ǣalle men lybbað
 under ānre sunnan and be hyre leohte gesēoð þæt þæt hȳ
 gesēoð. Sume swiðe scearpe and swiðe swotele lōciað; sume
 unǣade ǣwiht gesēoð; sume bēoð stæreblind and nyttiað
 þeah þare sunnan. Ac swā-swā þeos gesewe sunne ūres
 25 līchaman ǣagan onleoht, swā onliht se wīsdōm ūres mōdes
 ǣagan, þæt ys, ūre angyt; and swā-swā þæs līchaman ǣagan
 hālren bēoð, swā hȳ māre gefoð þæs leohtes þare sunnan.

nos doceat quantum potest, quomodo se illud habeat. Nam sunt nonnulli oculi tam sani et vegeti, qui se, mox ut aperti fuerint, in ipsum solem sine ulla trepidatione convertant. His quodammodo ipsa lux sanitas est, nec doctore indigent, sed sola fortasse admonitione. His credere, sperare, amare satis est. Alii vero ipso quem videre vehementer desiderant, fulgore feriuntur, et eo non viso saepe in tenebras cum delectatione redeunt. Quibus periculorum est, quamvis jam talibus ut sani recte dici possint, velle ostendere quod adhuc videre non valent.

² byd.—⁶ largne.—¹⁷ mær.—²¹ beo hyre leohtē.—²² scarpe.—²⁶ hys.

Swā hyt byð æac be þas mōdes æagan, þæt is, andgit: swā-swā þæt hālre byð swā hyt māre gesēon mæg þære æccan sunnan, þæt is, wýsdōm. Ælc man þæt hāle æagan hæfð, ne þærft hē nān ðōres lādtēwes, ne lārēwas þas sunnan tō gesēonne būtan þære halæ. Gyf hē hāle eagan hæfð, 5 hē mæg hymself hāwian on ðā sunnan. Gyf hē ðonne unhāle æagan hæfð, þonne beþearf hē þæt hyne man lāre þæt hē lōchige ærest on þonne wōh, ðonne on gold and on seolfor; þonne hē æaðe on þæt lōcian [mæg], on fyr, ærðam hē ongēan þa sunnan lōcie. Siððam hē þonne þat gelæornod 10 hæbbe þæt his eagan nānwyht þæt fyr ne onscyniað, hāwie þonne on steorran and on mōnan, ðonne ðōre sunnan scýnan, ærðam hē on hi selfe lōcige. And swā ylce be þære ðōerre sunnan þe wē ær ymbe spēcon, þæt is, wýsdōm. Se ðe hyne myd hys mōdes æagum gesēon wele, hē sceal of swīðe 15 lytlum hyt ongyynnān, and þonne lytlum and lytlum stīgan nēar and nēar stæpmēlum swilce hē on sume hlādre stīge, and wylle weordān uppe on sumu sēclife. Gyf hē þonne æfre uppe on ðām clife wyrð, þonne mæg hē lōcian ēgðer ge ofer þone warað ge ofer þā sē, þe hym ðonne beniðān 20 byð, ge æac ofer þæt land þe hym ær bufan wæs. Ac gyf unc swā þince, uton gebyddan unc hār dæglanges, and spurian tō morgen furður æfter ðām ylcan þe wit ær spureden.

Ergo isti exercendi sunt prius, et eorum amor utiliter differendus atque nutrientus est. Primo enim quaedam illis demonstranda sunt quae non per se lucent, sed per lucem videri possint, ut vestis, aut paries, aut aliquid horum. Deinde quod non per se quidem, sed tamen per illam lucem pulchrius effulgeat, ut aurum, argentum et similia, nec tamen ita rediatum ut oculos laedat. Tunc fortasse terrenus iste ignis modeste demonstrandus est, deinde sidera, deinde luna, deinde aurorae fulgor, et albescens coeli nitor. In quibus seu citius seu tardius, sive per totum ordinem, sive quibusdam contemptis, pro sua quisque valetudine assue-scens, sine trepidatione et cum magna voluptate solem videbit. Tale aliquid sapientiae studiosissimis, nec acute¹, jam tamen videntibus, magistri optimi faciunt. Nam ordine quodam ad eam pervinere bonae disciplinae officium est, sine ordine autem vix credibilis felicitatis. Sed hodie satis, ut puto, scripsimus; parcendum est valetudini.

³ æclc.—⁴ lādtēwes.—⁷ æfð.—¹⁰ gelæornoð.—¹¹ is.—¹³ oðrere.—¹⁵ myð.
—¹⁶ clife.—²² wiht.

A. Nese, lā nese; ac ic ðe bydde ēaðmōdlice þæt ðe
hūru ne ðrēote, nē þū þā sprecc þær nē forlēte; ac sege
gyt hwæthwugu swetolor ymb þæt, þæt ic mage openlicor
ongytan hwæthwugu be ðām wīsdōme; and bēod mē þæt þæt
5 þū wylle. Ic hyt ongynne, gyf mē onhagad.

G. Nat ic ðe nānwiht tō bebeodanne þæs þe þe māre
ðearf sīe tō ðām cræfte þe ðū wilnast tō wittanne, þonne
þæt þæt þū forseō swā ðū swīdost mage weorlde āra, and
hūru ungemetlice and unalifedlice, forðām ic ondrēde þæt
10 hy gebynden þīn mōd tō hæom, and þā gefōn myd heora
grīne, swā-swā man dēor oððe fugelas feht, þæt þū ne mōte
begān þæt þæt þū wilnast; forðām ic wāt swā-swā ðū
frēora byst þissa weorlde þinga, swā ðū sweotolor ongyst
be ðām wīsdōme þe ðū wilnast; and gyf hyt æfre geberað
15 þæt þū hī swā clāne forlætan mācht þæt heora þe nānwiht
ne lypte, þonne mæg ic þe forsoð secgan, gelyf mē gyf þū
wille, ðæt rihte on þære ylcan tyde þū wāst æall þæt ðū
nū wilnast tō witanne, and hæfst æall þæt þū wilnast tō
habbenne.

20 *A.* Hwenne gewyrð þæt? Ne gelyfe ic nā þæt hyt
æfre geweorðe þæt mē nānwiht ne lypte þisse weorlde āra,
būton an ðīng gewirðe: ðæt is, þæt ic geseo þā āra þe þū

A. Et alio die: Da, quaeso, inquam, jam si potes, illum ordinem.
Duc, age qua vis, per quae vis, quomodo vis. Impera quaevis dura,
quaelibet ardua, quae tamen in mea potestate sint, per quae me quo
desidero, per venturum esse non dubitem.

R. Unum est quod tibi possum praecipere; nihil plus novi. Penitus
esse ista sensibilia fugienda, cavendumque magnopere, dum hoc corpus
agimus, ne quo corum visco pennae nostrae impediantur, quibus integris
perfectisque opus est, ut ad illam lucem ab his tenebris evolemus: quae
se ne ostendere quidem dignatur in hac cavea inclusis, nisi tales fuerint
ut ista vel effracta vel dissoluta possint in auras suas evadere. Itaque,
quando fueris talis ut nihil te prorsus terrenorum delectet, mihi crede,
eodem momento, eodem puncto temporis videbis quod cupis.

A. Quando istud erit, oro te? Non enim puto posse mihi haec
in summum venire contemptum, nisi videro illud in cuius comparatione
ista sordescant.

¹ eadmodlice.—⁴ hwæthwugu; bēoð me.—¹¹ of ðe.—¹³ ongyst.—
¹⁶ forseōd.—²² hara.

mē gehætst. Þonne ic nāt þeah mē līcie seo tō ðām wel
þæt mē mā ne lyste þissa weirulde āra.

G. Ne ðincð me nū þæt þū mē ȝwiht gescēadlice
andwyrde. Mē ðincð þæt þū sprece þām gelicost swilce
þīne æagan cwæðen tō þīnum mōde: ‘Nelle wyt næfre hær 5
þā þeostru þære nihte onscunian, ær wit magon þā sunnan
sylfe gesēon.’ Ðystlice mē ðincð þæt þā æagan dōn, gyf
hȳ onscuniað þæra sunnan lēohtes þone dæl þe hī hys
gesēon magon. Þæt ne mæg furðum þām æallra halestum
æagum gebyrrian þæt hȳ heonan of þisse weurlde magen 10
gesēon þā sunnan sylfe. Be ðām þū miht geþencan þæt
þū ne scalt nān seofian, þeah þū ne mage þone wīsdōm
myd þīnes mōdes eágum nacodne gesēon swilcne swilcne
hē ys; forðām þū næfre þæt ne myhte þā hwile þū byst
on ðām þeostrum þīnra sinna. Ac nota þæs wīsdōmes þe 15
þū habbae, and fagene ðæs dæles þe þū ongitan maga, and
hīga georne æfter māran. Hē wōt self þæt wīsdōm hwæs
þū weorðe byst, hū myclum hē hine þe ȝowie. Nis nānwiht
wyrse on ðām men, þonne wēne hē þæt hē sī þæs wyrðe

R. Hoc modo posset et iste oculus corporis dicere: Tum tenebras
non amabo, cum solem videro. Videtur enim quasi et hoc ad ordinem
pertinere, quod longe est secus. Amat enim tenebras, eo quod sanus
non est; solem autem nisi sanus videre non potest. Et in eo saepe
fallitur animus, ut sanum se putet et sese jacet; et quia nondum videt,
veluti jure conqueritur. Novit autem illa pulchritudo quando se ostendat.
Ipsa enim medici fungitur munere, meliusque intelligit qui sint sani,
quam iidem ipsi qui sanantur. Nos autem quantum emerserimus, vide-
mur nobis videre: quantum autem mersi eramus, et quo progressi
fueramus, nec cogitare, nec sentire permittimur, et in comparatione
gravioris morbi sanos esse nos credimus. Nonne vides quam veluti
securi hesterno die pronuntiaveramus, nulla jam nos peste detineri,
nihilque amare nisi sapientiam; caetera vero non nisi propter istam
quaerere aut velle? Quam tibi sordidus, quam foedus, quam exsecrabilis,
quam horribilis complexus feminine videbatur, quando inter nos de
uxoris cupiditate quaesitum est! Certe ista nocte vigilantes, cum rursus
eadem nobiscum ageremus, sensisti quam te aliter quam prae sumpseras,
imaginatae illae blanditiae et amara suavitas titillaverit; longe quidem

¹ gehæst.—³ ðing.—⁴ ðing.—⁵ wyð næfre ær.—⁶ wiht.—⁷ æagon.—
—¹¹ sylfe gesēon.—¹² þeaht.—¹⁴ myh.—¹⁵ þeoðrum.

þe hē nis. Se læca wōt gearror þonne se sēoca hweðer hē hine gelācian mæg þe ne mæg, oððe hweðer hē hine mæg gelōcian, þe myd līðum lācedōmum þe myd stīðum. Forðam þū ne scealt tō swīðe þe lādian, nē tō swīðe seofian 5 after āwiht. Ne sint þā ēagan þīnes mōdes æalles swā hale swā þū wēnst.

A. Swuga, la swuga! Ne drece mē, nē ic mīne unrōtnesse. Genōh ic habbe elles, þeah ðū hȳ ne æce. þū hyt sēst hwillum swā hēa, hwilum swā dēope, þat ic ongyte 10 nū þat ic ne æom swyld swilce ic wēnde, ac mē sceamað nū þat ic wende þas ðe hyt nās. Genōg sōð þū sādest. Se læce, þe ic wilnige þat mē gehēle, hē wōt hū hāla æagan ic habbe. Hē wōt hwāt hē mē ēawian wile. Hym ic mē befeste, and hys welwylnesse ic mē bebēode. Dō hē swā 15 hē wylle. Tō hym ic clipige þat hē mýn mōd a habbe tō hym. Ne secge ic næfre mā þat ic hāla æagan habbe ær ic þone wisdōme selfne gesēo.

G. Nāt ic þē nānne betran rēd þonne þū ær cwēde. Ac lāt bēon þone wōp and þā unrōtnesse, and bēo gemetlice 20 bliðe. þū wēre ær tō ungemetlice unrōt, forðam sēo unrōtnes derað ægðer ge mōd ge lichaman.

A. þū woldest gemetigan mýnne wōp and mýnne unrōtnesse, and ic ne ongyte nān gemet mýnra yrmōa and

longe minus quam solet, sed item longe aliter quam putaveras; ut sic tibi secretissimus ille medicus utrumque demonstraret, et unde cura ejus evaseris, et quid curandum remaneat.

A. Tace, obsecro, tace. Quid crucias? quid tantum fodis alteque descendis? Jam flere non duro, jamjam nihil promitto, nihil praesumo, ne me de istis rebus interroges. Certe dicis quod ille ipse quem videre ardeo, neverit quando sim sanus; faciat quod placet: quando placet sese ostendat; jam me totum ejus clementiae curaeque committo. Semel de illo credidi quod sic erga se affectos sublevare non cesseret. Ego nihil de mea sanitate, nisi cum illam pulchritudinem videro, pronuntiabo.

R. Prorsus nihil aliud facias. Sed jam cohibe te a lacrymis, et stringe animum. Multum omnino flevisti, et hoc omnino morbus iste pectoris tui graviter accipit.

A. Modum vis habere lacrymas meas, cum miseriae meae modum

¹ gearnor.—⁵ afwer riht.—⁷ suwuga.—¹⁵ mod.—¹⁸ red.

ungelympa. Ðū hæst me forlætan þā unrötnesse, ðy læst ic ƿawðer oððe on mōðe oððe on līchaman þy mettrumra sī; and ic ne ongyte nāne trimðe nē on mōðe nē on līchaman, ac æom ful nāh ormōd. Ac ic þe halsige, gyf ðū on ænigne wīsan mage, þæt þū mē læde on sumne scyrtran wæg, sume 5 dæle næar þām lēohte ðæs andgyttes þe ic lange wilnode, and ḡiet ne myhte tō cuman uncūð; þæah mē syððan scamige þæt ic eft hāwige wið ðāra ðeostra þe ic ær wilnode tō forlætanne, gyf ic a genealēce ðām lēohte.

G. Uton ændian þās bōc nū hær rihte and secgen on 10 oððræ bēc scyrtran wæg gyf wet magen.

A. Næse, lā nese; uton ne forlætan ḡyet ðās boc ær ic sweotolor ongytan magæ þæt þæt wit embe sint.

G. Mē þincð þæt ic scyle swā dōn swā þū mē bytst. Sum þing me tīht on þæt, ic nāt hwæt, būte ic wēne þæt 15 hyt sī se God þe ðū æfter spurast.

A. Sī ðām þanc ðe þe manað, and æac þe, gyf þū hym hære. Læd mē þider þū wylle; ic þe folige gyf ic mæg.

G. Mē ðincð þæt ðille ḡyt witan þæt ylce þæt þū ær woldest be Gode and be þīnre sāwle. 20

non videam? aut valetudinem corporis considerare me jubes, cum ego ipse tabe confectus sim? Sed, queso te, si quid in me vales, ut me tentes per aliqua compendia ducere, ut vel vicinitate nonnulla lucis illius, quam, si quid profeci, tolerare jam possum, pigeat oculos referre ad illas tenebras, quas reliqui; si tamen relictæ dicendæ sunt, quae caecitati meae adhuc blandiri audent.

A. Concludamus, si placet, hoc primum volumen, ut jam in se-
cundo aliquam, quae commoda occurrit, aggrediamur viam. Non enim huic affectioni tuae a moderata exercitatione cessandum est.

A. Non sinam omnino concludi hunc libellum, nisi mihi modicum quo intentus sim de vicinia lucis aperueris.

R. Gerit tibi ille medicus morem. Nam nescio quis me quo te ducam fulgor invitat et tangit. Itaque accipe intentus.

A. Duc, oro te, ac rape quo vis.

R. Animam te certe dicis, et Deum velle cognoscere?

¹ hæst.—⁴ on mod.—⁵ þu þ ðu me læde.—⁶ lōhte...⁸ After ær wil-
node the MS. repeats the passage beginning with and ḡiet (l. 7) and closing with wilnode (l. 8).—¹⁰ ær hrihte.—¹¹ ðaræ. .¹⁴ bytst.

A. Gēa, þas annes mē lyst.

G. Wilnast þū awiht maran? Ne wilnast þū sōðfestnesse tō witanne?

A. Hū mæg ic būtan sōðfestnesse awiht sōðes witan,
5 oððe hwæt wilt þū segan hwæt God sī būtan sōðfestnesse?

Forðām wē gehýrað rēden on ðām godspelle þat Crīst
cwæde þat hē were weig and sōðfestnes and lyf.

G. Riht þū segest; ac ic wolde witan hweðer þe þince
þat hyt æall an sī — sōð and sōðfestnesse.

10 *A.* Twā ðing, mē ðincð, þat hī sien swā-swā twā
ðing sint: ðōðer is wīsdōm, ðōðer is þat þat þer wīs byð;
and eft be clēnnesse: ðōðer byð clēnnes, ðōðer þat þat
clēnne byð.

G. Hweðer ðincð þe þonne betre, þe ðæt sōð, þe seo
15 sōðfestnes?

A. Sōðfestnes; forðām æall þatte sōð byð, byð of
sōðfestnesse sōð; and ælc þara þe clēnne byð, byð for
clēnnesse clēne; and se þe wīs byð, hē byð for wýsdōme wīs.

G. Gode þanc þat þū hyt swā wel ongitst. Ac ic
20 wolde witan hwæs þū wēne, gyf wīs man dēad wurde,

A. Hoc est totum negotium meum.

R. Nihilne amplius?

A. Nihil prorsus.

R. Quid? veritatem non vis comprehendere?

A. Quasi vero possim haec nisi per illam cognoscere?

R. Ergo prius ipsa cognoscenda est, per quam possunt illa cognosci.

A. Nihil abnuo.

R. Primo itaque illud videamus, cum duo verba sint veritas et
verum, utrum tibi etiam res duae istis verbis significari, an una videatur.

A. Duae res videntur. Nam, ut aliud est castitas, aliud castum,
et multa in hunc modum; ita credo aliud esse veritatem, et aliud quod
verum dicitur.

R. Quod horum duorum putas esse praestantius?

A. Veritatem opinor. Non enim casto castitas, sed castitate fit
castum; ita etiam, si quid verum est, veritate utique verum est.

R. Quid? cum castus aliquis moritur, censes mori etiam castitatem?

² maram.—⁴ sōðfestnesse.—⁷ sōðfestnesse.—⁹ sōðfestnesse.—¹⁰ ðincg.—
¹¹ ðincð; byð; so also in 12 and 18, and twice each in 14, 15 and 16.—
¹⁵ sōðfestnes.

hweðer wīsdōm þonne dēad wurde; oððe æft, gyf clēne man dēad wēre, hweðer clēnnesse þonne dēad wēre; oððe gyf sōðfæst man dēad wēre, hweðer sōð þonne dēad wēre.

A. Nese, lā nese; nē mæg þæt nā gewurðan.

G. Wel þū hyt ongytst. Ac ic wolde witan hwæðer 5 þū wēne þæt se wīsdōm þonne gelænde, oððe seo clēnnes, oððe seo sōðfestnes, ðonne se man gewīte; oððe hwanon hēo ær cumen, oððe hwær hȳ sīen, gyf hī sīen; oððe hwæðer hī līchamlice sīen þe gāstlice. Forðam þes nis nān twēo þæt ælc þing þæt ys hwārhwugu is. 10

G. Æalla dēoplicu is seo ācsung, and winsumu tō witanne þām þe hyt witan mæg. Hwæs byð þām wana þe þæt wāt?

A. Nullo modo.

R. Ergo, cum interit aliquid quod verum est, non interit veritas.

A. Quomodo autem interit aliquid verum? Non enim video.

R. Miror te istud quaerere: nonne ante oculos nostros millia rerum videmus interire? Nisi forte putas hanc arborem, aut esse arborem, sed veram non esse, aut certe interire non posse. Quamvis enim non credas sensibus, possisque respondere, ignorare te prorsus utrum arbor sit; tamen illud non negabis, ut opinor, veram esse arborem, si arbor est: non enim hoc sensu, sed intelligentia judicatur. Si enim falsa arbor est, non est arbor; si autem arbor est, vera sit necesse est.

A. Concedo istud.

R. Quid illud alterum? nonne concedis hoc genus rerum esse arborem, quod nascatur et interat?

A. Negare non possum.

R. Concluditur ergo aliquid quod verum sit, interire.

A. Non contravenio.

R. Quid illud? nonne tibi videtur intereuntibus rebus veris veritatem non interire, ut non mori casto mortuo castitatem?

A. Jam et hoc concedo, et magnopere quid moliaris, exspecto.

R. Ergo attende.

A. Isthic sum.

R. Verane tibi videtur ista sententia: Quidquid est, alicubi esse cogitur?

A. Nihil me sic dicit ad consentiendum.

² seoðfest.—⁴ gewurðam.—⁶ si wisdom.—⁹ man nan.—¹⁰ æcl þineg para hyg.—¹¹ depplicu.

G. Hweðer þū mæge tōcnāwan þone rihtwīsan and þone unrihtwīsan?

A. Gēa, be sumum dæle; nes þeah swā-swā ic wolde. Ac mē lystæ witan þæt þū ær ācsodest.

5 G. Ic wundrige hwȳ þū hæbbe swā ræðe forgitan þæt ðū nū lytle ær andætta wære þæt þū wisse. Hū ne cwæd þū ær þæt þū wysse þæt sēo sōðfestness ā wære, þeah se sōðfesta gewite? And nū [þū] cwýst, ‘gyf hēo sī’.

A. Þæt ylce ic sece gýt, þæt ic wāt þæt hēo byð, 10 þeah se sōðfasta gewitte.

G. Eall þat byð sōð, þætte byð þā hwile þe hyt byð; ac þæt þū sōðfestnes hæftst, þæt ys God. Hē wæs ā, and ā byð undeadlic and æce. Se God hæfð ealle creftas on hym gesunde and ful medeme. Sē hæft gesceapena twā æca 15 gesceafta, þæt sint engelas and manna sāuwela, þām hē sealde sumne dæl ecra gyfa, swilcra swilce nū wisdōm is, and rihtwīsn̄es, and öðre manega þe ūs lang ðincð tō rīmanne. Engelum hē gefð be heora andefne, and manna

R. Fateris autem esse veritatem?

A. Fateor.

R. Ergo ubi sit, necesse est quaeramus; non est enim in loco, nisi forte aut esse in loco aliiquid aliud praeter corpus, aut veritatem corpus esse arbitraris.

A. Nihil horum puto.

R. Ubinam igitur illam esse credis? Non enim nusquam est quam esse concedimus.

A. Si scirem ubi esset, nihil fortasse amplius quaererem.

R. Saltem ubi non sit, potes cognoscere?

A. Si commemores, fortasse potero.

R. Non est certe in rebus mortalibus. Quidquid enim est, in aliquo non potest manere, si non maneat illud in quo est; manere autem, etiam rebus veris intereuntibus, veritatem paulo ante concessum est. Non igitur est veritas in rebus mortalibus. Est autem veritas, et non est nusquam. Sunt igitur res immortales. Nihil autem verum in quo veritas non est. Conficitur itaque non esse vera, nisi quae sunt immortalia. Et omnis falsa arbor, non est arbor, et falsum lignum non

⁵ hƿu; forhitān.—⁶ cwæðe.—⁹ byð; so three times in 11, and once in 13.—¹² i—hys, a c having been erased between i and h.—¹⁶ scealde.—¹⁷ oðne.—¹⁸ gef.

sālum hē gyfō ælcre be hyre andefne swilca gyfa. Ðā swilcan gifa hī ne þurfon næfre forlætan, forðām hēo bēoð æca, and hē gyfō ēac mannum mānega and mislicum gooda gifa on þissa wurlda, þeah hī ēca ne s̄ten. Hī bēoð þeah stālwyrða þā hwile þe wē on þisse wurlde bēoð. Hwæðer 5 ðū gīt ongyte þāt sawla bēoð undeadlice? Gif ðū hyt on-gitten hæbbe, ne hel hyt mē, ac bēo hys geðafa. Gyf hyt æalles hwāt sī, sege mē þāt.

A. Gode þanc þās dāles þe ic wōt. Ic wille þis nū smēigan and haldan swā ic geornost mæg, and gyf mē æt 10 ēnugum þingum twēonað, þonne cȳðe ic hyt þe sōna.

G. [Gelyf] gefæstlice Gode, and befeste þe halne Gode, and na wilna nā tō swiðe þīnes āgnes willan ofer hys; ac bēo hys mann, nās þīn āgen; and bēo geðafa þāt þū æart hys þeowa. Þonne āhæfð hē þe forðām simle nēar 15 hym and nēar, and ne lāt þe nānwiht wiðerweardes bēon. Gyf hē þeah geþafað þāt þe āwiht wiðerweardes becymð, þonne byð þāt for þīnre þearfe, þeah þū hyt ongytan ne cunne.

A. þāt ic gehyре and þās ic gelīfe, and þisse lāre 20 ic wille fulgan swā-swā ic fyrmæst mæg, and þes God

est lignum, et falsum argentum non est argentum, et omnino quidquid falsum est, non est. Omne autem quod verum non est, falsum est. Nulla igitur recte dicuntur esse, nisi immortalia. Hanc tu tecum ratiunculam diligenter considera, ne quid tibi concedendum non est videatur. Si enim rata est, totum negotium pene confecimus, quod in alio fortasse libro melius apparebit.

A. Habeo gratiam, et ista mecum atque adeo tecum, quando in silentio sumus, diligenter cauteque tractabo, si nullae se tenebrae im-mittant, suique etiam, quod vehementer formido, mihi faciant delectationem.

R. Constanter Deo crede, eique te totum committe quantum potes. Noli esse velle quasi proprius et in tua potestate; sed ejus clementissimi et utilissimi Domini te servum esse profitere. Ita enim te ad se suble-vare non desinet, nihilque tibi evenire permittet, nisi quod tibi pro-sit, etiam si nescias.

A. Audio, credo, et quantum possum obtempero; plurimumque

⁵ on on.—¹² beste.—¹⁵ smile.

byddan þæt ic hyt gefremman mage, swā þū mē gefirn ær
lærdest; lær mē nū gyf þū wille.

G. Dō þæt mē ærest and secge mē eft, siððan þū þis
äsmæad hæbbe hwæt þe piſſes līcie, and gif þe be ængum
5 þiſſa þinga äwiht twēoge, þonne secge þū mē þæt.

Hēr endiað þā blōſtman þære forman bōcum.

ipsum deprecor, ut plurimum possim, nisi quid forte amplius a me
desideras.

R. Bene habet interim, facies postea quidquid jam visus ipse
praeceperit.

² lær me me gyf wille þu wille.—³ siððam.—⁴ hæwet.—⁵ er, but
space left for H.

BOOK II.

Hēr onginō seo gadorung þāre blōstmena þāre æftran bēc.

A. Ēalā! lange wēron wit nū æmettige, þæt wit ne spyredon æfter ðām þe þū mē ær gehete.

G. Uton gebetan hyt; uton fōn on ðōre bōc forewearde.

A. Uton þæs.

G. Uton gelyfan þæt God sī on uncrum fultume.

A. Georne wolde ic þæt wit hys gelyfdun, gyf ic ge-weald ahte. Ac mē þincð þæt se geleafa ne sī on uncrum onwealde, þe mēþe þætte wit þær secað, būton hine God unc forgyfe.

G. Āgōer ge se geleafa ge æalle ðā good þe [wē] hæbban scelon. Forði ic nāt hwæt wit æalles dōn magon būton hys fultume. Ic þe lāre þeah þæt þū hyt ongynne. Gebide þe fæawum wurdum swā þū inweardlicost mage, and wilna þæs þe þe mēst nēod ys and sī.

[A.] Dā cwæð ic: ‘Drihten, Drihten, þū þe simle un-awendenlic wunast, forgyf mē ðā twā ðing þe ic simle wilnode,—þæt is, þæt ic mage þe ongitan and mē selfne.’ Nū ic hæbbe gedōn swā þū me lärdest; nū ic hæbbe gebeden.

LIBER SECUNDUS.

A. Satis intermissum est opus nostrum, et impatiens est amor, nec lacrymis modus fit, nisi amori detur quod amatur: quare, aggrediamur librum secundum.

R. Aggrediamur.

A. Credamus Deum affuturum.

R. Credamus sane, si vel hoc in potestate nostra est.

A. Potestas nostra ipse est.

R. Itaque ora brevissime ac perfectissime, quantum potes.

A. Deus semper idem, neverim me, neverim te. Oratum est.

¹ er.—² wint.—³ hahte.—⁴ þe me þe þe þe.—¹² don magon don.
—¹⁵ neod hys.—¹⁶ smile.—¹⁷ ðincg; smile.

G. Nū ic gehīre hwæt ðū woldest witan. Ac ic wolde
witan ærest æt þe hwæðer þū wisse būton twēon hweðer
ðū were þe nære; oððe hweðer [þū] libbe þe ne libbe.

A. Pā [sint] twā þing þæt ic gewislice wite.

5 G. Hwæs wilnast þū mā tō witanne?

A. Hwæðer ic undeadlic sī.

G. Ic gehyре þæt þū woldest æalne wæg lybba.

A. Þæs ic æom geðafa.

G. Wōst þū þonne genōh gif ic gedō þæt þū þæt wōst
10 þæt þū mōst simle lybba?

A. Þæt is swīðe good gytsung; sege þeah hwet [ic]
þe æfter acsode: hwæðer ic a lybbende wære; and siððan
ic wolde witan hwæðer ic, æfter þæs lychoman gedale and

R. Tu qui vis te nosse, scis esse te?

A. Scio.

R. Unde scis?

A. Nescio.

R. Simplicem te sentis, anne multiplicem?

A. Nescio.

R. Moveri te scis?

A. Nescio.

R. Cogitare de scis?

A. Scio.

R. Ergo verum est cogitare te.

A. Verum.

R. Immortalem te esse scis?

A. Nescio.

R. Horum omnium quae te nescire dixisti, quid scire prius mavis?

A. Utrum immortalis sim.

R. Vivere igitur amas?

A. Fateor.

R. Quid, cum te immortalem esse didiceris? satisne erit?

A. Erit id quidem magnum, sed id mihi parum.

R. Hoc tamen quod parum est quantum gaudebis?

A. Plurimum.

R. Nihil jam flebis?

A. Nihil omnino.

R. Quid, si ipsa vita talis esse inveniatur, ut in ea tibi nihil
amplius quam nosti, nosse liceat? temperabis a lacrymis?

⁴ *pincg.*—¹⁰ *smile.*

þære sawle, a māre wisse ðonne ic nū wōt æalles þas þe ic nū lange wilnode tō witanne; forðam ic ne mæg nānwiht ongytan bætre on men þonne hē wite, and nānwiht wyrse ðonne hē nyte.

G. Nū ic wōt æall hwæt þū woldest: an is, þū woldest bēon; öðer, þat þū woldest lybban; ɔridde, þat þū woldest witan. And ic wāt æac for hwī þū ða þrēo þing woldest: forðam þū woldest bēon þe þū woldest lybban, and forði [þū] woldest lybban þe þū woldest witan. And ða þrēo ðing ic gehüre þat þū nū gewislice wāst: ðū wāst þat þū æart, and ðū wōst þat þū lifast, and æac þū wōst þat þū hwæthwugu wāst, þeah eall [þū] nyte þat ðū witan woldest.

A. Þat is sōð. Ja þrēo ðing ic wāt and ja ðrēo ðing ic wolde: forði ic wolde bēon, þi ic wolde lybban. Hwæt

A. Imo tantum flebo ut vita nulla sit.

R. Non igitur vivere propter ipsum vivere amas, sed propter scire.

A. Cedo conclusioni.

R. Quid, si eadem ipsa rerum scientia miserum faciat?

A. Nullo id quidem pacto fieri posse credo. Sed si ita est, nemo esse beatus potest; non enim nunc aliunde sum miser, nisi rerum ignorantia. Quod si et rerum scientia miserum facit, sempiterna miseria est.

R. Jam video totum quod cupis. Nam, quoniam neminem scientia miserum esse credis, ex quo probable est ut intelligentia efficiat beatum; beatus autem nemo nisi vivens, et nemo vivit qui non est: esse vis, vivere et intelligere; sed esse ut vivas, vivere ut intelligas. Ergo esse te scis, vivere te scis, intelligere te scis. Sed utrum ista semper futura sint, an nihil horum futurum sit, an maneat aliquid semper, et aliquid intercidat, an minui et augeri haec possint, cum omnia mansura sint, nosse vis.

A. Ita est.

R. Si igitur probaverimus semper nos victuros, sequetur etiam semper futuros.

A. Sequetur.

R. Restabit quaerere de intelligendo.

End of Cap. I., Book II., of Augustine's *Soliloquiorum*, Migne's *Patrologia Latina*, Vol. 31.

[After this point the Old English Version by Alfred so far departs from the Latin that it cannot be called a translation. For sources of

⁸ nanwith wyrse.—⁷ þincg.—⁹ lybban þu lyban.—¹⁰ wast það.—
¹¹ lifast and æac þ wost.

rōhte ic hwæðer ic wære, gyf ic ne lyfde? Oððe hwæt rōhte ic þas lyfes, gyf ic nāwiht nyste?

G. Nū ic gehyre þæt þū lufast æall þæt ðū lufast for ðām þrīm ጀingum, and ic ongyte æac hƿilce þāra þrēora 5 ጀinga þū swiðost lufast. Ðū lufast þæt þæt þū sī forðām ðū woldest libban, and forðām þū woldest libban þe þū woldest witan. Þī ic ongyte þæt ðū lufast þone wīsdōm ofer æalle oðre þing. Þæt, mē ðincð, seo ðīn hēhste good and æac þīn God.

10 A. Sōð ðū mē sāgest. Hwæt is se hēhsta wīsdōm æalles būton þæt hēhste good? Oððe hwæt is þæt hēhste good būton þæt ælc man on þisse wurlde swā miclum lufað God swā hē wīsdōm lufað,—sam hē hine miclum lufige, sam hē hine lȳtlum lufige, sam he hine mydlinga lufige? Be 15 þām dāle hē lufað God þe hē wīsdōm lufað.

G. Genōh rihte þū hyt hæfst ongytan. Ac ic wolde þæt wit fēngen eft þider wit ær wēron. Nū þū wāst þæt þū eart, and eac wōst þæt ðū leofest, and wāst þæt ðū hwāthwugu wāst, þeah ðū swā micel nyte swā ðū woldest; 20 and feorðæ ጀing þæt ðū woldest æac witan, þæt is, þæt ðū woldest witan hweðer þā ጀeo þing æalle æce wēron ጀe nēron; oððe hweðer heora ēnig æce wēræ; oððe, gyf hēo æallu æce wēren, hweðer heora ēnig æfter ðissem weorlde on ðām æcan lyfe awðer dide werse oððe wanede.

25 A. Æalle myne giornesse ðū hæfst ongyten swiðe rihte.

G. Ymbe hwæt twæost þū nū? Hū nū ne wære ðū ær geðafa þæt God were æce and ælmihtih, and hæfde twā gescēadwissa and æca gesceaftea gesceapena swā-swā wē ær sēdon: þæt sint engelas and manna sāula, ðām hē 30 hæfd forgifen æca gyfa? Ðā gyfa hī ne ðurfon næfre

the remainder consult Augustine's *Soliloquies*, Bk. II, *Epistle 147 (De Videndo Deo)*, and *City of God*; Gregory the Great's *Dialogues* and *Morals*; and Jerome's *Commentary on Luke* and the *Vulgate*. All may be found in Migne's *Patrologia Latina*, but for exact references and Comments see the *Notes*. For Alfred's intimation of his sources, consult p. 1, l. 19, of the text.

⁴ *hwiclc.*—⁶ *libban þe be woldest witan.* *Ðā cwað ic.* *Þī,* etc.—

⁶ *me ጀing.*—¹¹ *hæwæt.*—¹³ *goð.*—²⁰ *þ is þ be.*—²⁵ *æfst.*—²⁸ *gesceawissa.*

alætan. Gyf ðū nū þis gemynst and þises gelifest, ðonne wäst ðū bütton twēon þæt þū æart and simle bist and simle lifast and simle hwæthwugu wäst, þeah þū æall nyte þæt ðū witan woldest. Nū þū wäst be ðam þrōm þingum þe 5 ðū æfter ācsodest, þæt is (1) hweðer þū ā wære; (2) hweðer ðū ā hwæthwugu wisse; (3) hweðer ðū æfter þas līchaman gedale and þære sāwle māre wisse þonne ðū nū wäst, þe læsse. Æfter ðam fēorðan wit sceolon gyet spurian, nū þū þa ðrēo wäst, oð ðū æac þæt wite.

A. Swiðe endebyrdlice þū hyt recst, ac ic þe wille 10 secgan gét þeah hwæs [ic] þær fæstlice gelyfe [and] ymb hwæt ic þær gyt twēoge. Ne getwēoge ic nāwuht be Godes æcnesse and be hys ālmihthnesse, forðam hyt ne meg nū hū ælles bēon be þære ɔrīnnesse and be ðære ānnesse, ðe bütan fruman wæs and bütan ænde is. Forði ic ne mæg 15 nā hū ælles gelyfan, forþām hē swā micla and swā manega, and swā wundorlice gesewena gesceafta gesceopen hæfð; and þām æallum stīorð and hī æalle gemetgað, and oðore hwile gegiereð myd ðam winsumestum wlitum, oðre hwile eft ongiereð and geungewlitað. He wealt þāra kynninga 20 ðe mæstne ānweald hæbbað þisse myddangeardes, ðā bēoð eallum mannum gelice æcende, and æac oðrum mannum gelice swelthað. þā [hē] lät rīcsian ðā hwile þe hē wyle. For swilcum and for manegum swilcum ic nat hū ic twēogan mage hys æcnesse; nē æac be ūre sāwle life ic nū ðon mā 25 nāwuht ne twēoge. Ac ic twēoge gyt be heora ēcnesse, hweðer hī ā lybbende sien.

G. Ymb hwæt twēost ðū þær? Hū ne sint æalle hälga bēc ful nēah fulle be undeadlycnesse þære sāwle? Ac mē þincð nū þæt tō lang æall tō rīmande, and ðe tō 30 ælenge tō gehyranne.

A. Ic hys hæbbe goodne dæl gehyred, and ic hys eac gelife; ac mē lyste hyt nū bet tō witanne þonne tō gelyfanne.

G. Ic wundrige hwī ðū swā swiðe georne and swā gewislic [wilnodest] þæt tō witanne, þætte nēfre nān man of 35

² smile (2).—³ lifast; smile.—⁴ æac ð.—¹⁰ endebyrlīce.—¹⁶ mare gā.—²⁰ weal; kynninga.—²¹ anweald.—²⁵ magon.—²¹ celegge.—²⁴ hic.

ðissem carcerne þises andweardan lȳfes, swā gewislice witan ne myhte swā-swa ðū wilnast, þeah ðe manige gearnodon þæt hī hyt on þis andweardan life sweotolor ongeaton þonne oðore mænege hyt gelyfden be þisra and be unlēasra manna 5 sāgena. Ne mæg næfre nān [man] ongitan, ærðamþe seo sawl byð wyð þām lȳchaman gedēled, æall þæt hē witan wolde; ne furðum þonne gīet er dōmes dāge swā sweotole swā hē wolde. And þeah þā hālgan fæderas þe ær ūs weron swīðe georne wisson be ðām þe ðū ær ācsodest, þæt is, be un-
10 dēadlicnesse manna sāwla, þæt wæs swīðe sweotol on þām þæt hī nānwiht ne tweodon, þonne hy swīðost forsāwen þis andwearde lyf ... gedēle wurden; and hū hī mēst wīta ge-
þolodon on þisse weorlde, þæt hī æft hæfdon þī māre mēde on
15 ðām æcan life. Purh swylcra manna gesewenan sculon [we]
gefān, ðā wē hyt swā sweotolo ongytan ne magon swā-swā
hī meahton; and þeah be þære undeadlicnesse þere sāwle,
gyf ðū hys get geðafa ne eart, ic gedō þæt ðū hyt ongytst
and ic gedō æac þæt ðe sceamað þæt ðū hyt swā late
ongeate.

20 A. Dō, lā dō; gedō þæt mē scamige forði.

G. Hwæt! ic wāt þæt ðū hefst ðone hlāford nū tō-
dæg ðe þū trēowast æt ēlcum þingum bet þonne þe silfum;
and swā hefð eac manig esne ðāra þe unrīcran hlāford
hefð þonne ðū hefst; and ic wāt þæt þū hæfst æac manige
25 frēond þāra þe ðū genōh wel trūwast, þeah ðū him ealles
swā wel ne trūige swā [ðū] ðīnum hlāforde dest. Hū þincð
þe nū gyf se hlāford ðe hwilc spel segð þāra ðe þū nēfre
ær ne gehērdest, oððe hē þe segð þæt hē hwethwugu gesāwe
þas þe ðū nēfre ne gesāwe? Ðincð þe hweðer þū āwuht æt
30 his segene tweoige, forðām þū hyt self ne gesāwe?

A. Nese, lā nese; nis nān tō ðām ungelyfedlic spel,
gyf hē hyt segð, þæt ic hym ne gelife. Gē furðum manege
geþoftan ic hæbbe, gyf hī mē hwæt segrāð þæt hī selfe
gesēwen oððe gehyrdon, ic hys gelyfe eall swā wel swā ic
35 hit self gesēwe oððe gehyrde.

⁵ mæga.—⁶ bid; hi witan wolde.—⁷ swā hi wolde.—¹¹ tweode.—

¹³ æfedon.—¹⁵ be.—¹⁷ ongyst.—²² silfum.—²⁴ æfst.—²⁷ se þām hlāford.—

²⁹ ðinc þe hweðer þe.—

G. Ic gehīre nū þæt ðū gelyfst þīnum hlāforde bet
donne þē selfum and þīnum geferum æmnwel ðē selfum.
þū dēst eac swiðe rihte and swiðe gerisenlic myd þy þæt
þū swā gooda trēowa wið hī hefst. Ac ic wolde þæt þū
mē sēdest hweðer þē ðince Honorius, Peodorius sunu, wīsra 5
oððe unlēasera þonne Crīst, Godes Sunu.

A. Nese, lá nese; nē næwer nēah! Ac mē þincō unēðe
þæt ðū hī tōgædere metst. Honorius is swiðe göd, þeah
his feder betere wære; hē wes swiðe æfest and swiðe ræd-
fast and swiðe rihte mīnes hlāfordes kynnes; and swā is sē 10
[ðe] gyt lifað. Hī ic wille wyrðian swā-swā man world-
hlāford sceal, and þe oðore ðe þū ēr embe sprece, swā-swā
heora hlāfordes and swā man þone kyng sceal, þe byð Kyng
ealra kynga, and ealra gesceafta scypend and wealdend.

G. Nū ic gehȳre þæt þē licað se almihtiga God bet 15
þonne Peodorius, and Crīst, Godes Sunu, bet ðonne Honorius,
Peodorius sunu. Ne lēa ic þe nā þæt þū ægðer lufige, ac
ic ðe lere þæt þū lufige þā hēaran hlāfordes swiðor, forðām
hī witan eall þæt hī willað, and magon eall þæt hī willað.

A. Eall hit is sōð þæt ðū segst. Ealles þæs ic gelyfe. 20

G. Nū ic gehȳre þæt ðū trūwast þām hēaran hlāforde
bet. Ac ic wolde witan hweðer ðe þūhte þæt þas þīne
wurldhlāfordes hefden wīsran ðegnas and unlēaseran þonne
ðā hēran hlāfordas hæfdan. Trūwast ðū nū þē selfum and
þīnum geferum bet þonne ðām apostolum, þe wēron Crīstes 25
selfes ðegnas? oððe þām hēhfederum? oððe þām wītgum,
þe God self ðurh hī spec tō hys folce þæt þæt hē wolde?

A. Nese, lá nese; ne trūige ic nā ūs swā wel, nē
næwer nēah swā þām.

G. Hwet sprec God þonne oftor, oððe hwæt sēde hē 30
sōðlicor þurh hys wītgan hys folce þonne be sāwlen un-
deadlicnesse? Oððe hwet sādon þā apostolos and ealle
hālige federas gif hī ne sādon ymbe sāwla æccnesse and
imbe heora undeadlicnesse? Oððe hwæt mānde Crīst, þā
[hē] cwæð on hys godspelle: ‘þā unrihtwīsan farað on æce 35

² æmnwel and.—⁴ twreowa wit.—⁹ is feder.—¹¹ þær; lufad.—
¹² Kyng ealra kyngas.—¹⁶ Peodisius.—³¹ æaran.—³⁷ ðurht.—³¹ þurht.—
³¹ undeadlicnesse.

wītu and þā rihtwīsan on æce life?' Nū þū gehērst hwæs Cr̄ist cwæd and hys þegnas; and ic gehērde ær þæt þū næwuht ne twēodast ymbe Honorius segene and hys þegna: hwī twēost ðū þonne ymbe Cr̄istes, Godes Sunu, and ymbe 5 hēra þegena sæcgena þe hy selfe tō sprēcon? þā ūs sēdon mā þyllicra worda þonne wē āriman magen, and myd manegum bȳsnum and tācnum hyt ūs sēdon. Hwȳ ne myhte þū þonne þām æallum gelyfan and cwæde ær þæt þū wēre heora mann?

10 A. Swā ic cwæde and giet cwæde þæt ic ðām gelyfe, and æac geara wāt þæt hyt æall sōð is þæt ūs God āwēr oððe þurh hyne silfne oððe þurh hý sēde; forðām þāra byra ys mā on hālgan bōcum þonne ēfre [ic] āriman mage. Forðī mē sceamað nū þæt ic æfre ymbe þæt tweode, and ic eom 15 geðafa þæt ic eom swiðe rihte oferstæled, and ic beo ealne weig micle gefegenra þonne ðū mē myd þillicum oferstælest þonne ic æfre wēræ þonne ic ōðerne man oferstælde. Æall þis ic wiste þeah ær, ac ic hyt forgeat; swā ic ondrēde æac þæt ic ðis dō. Ic wāt æac þæt ic hyt hæfde swā 20 clēne forgotten, þæt ic hyt næfre eft ne ofmunde, þær ðū mē þy sweotoloran bȳsena ne sēde, ægðer ge be mīnum hlāforde ge be manegum bīspellum.

G. Ic wundrige hwī ðū ēfre þæs wēnan mahte be mannum sāwlum þæt hý næran æcan, forðām ðū genōh 25 geare wistest þæt hyt is seo ealra hēhsta and seo sēleste Godes gesceafta; and ðū wāst æac genōh geare þæt hē nānē gesceafta ne forlēt eallunga gewītan swā þæt hý tō næwuht weorðe, ne furðum þā ealra unweorðlicostan. Ac hē gewlitegað and gegerað æalle gesceafta, and æft un- 30 gewliteað and ungerað, and æft edniowāð. Swā wrixliað ealle gēnu þæt hý farað, and instepe æft cumað, and weorðað eft tō ðām ylcan wlite and tō þære ylcan winsumnesse manna bearnum, þe wāron ǣrpāmðe Adam gesingode. Nū ðū miht gehēran þæt nān gesceaft swā clēne on wæg ne 35 gewīt, þæt hē æft ne cume, nē swā clēne ne forwyrð þæt

⁶ weorda.—⁷ us sæð don.—¹⁰ giet and.—¹¹ god.—¹² burht; burhte.—

¹⁹ MS. has in parentheses between hyt and hæfde the words næfre æft ne.—²⁵ wistes.—³⁵ hi æft.

hē tō hwanhwugu ne weorðe. Ac hwī wānst þū þonne, nū þā wācestan gesceafta eallunga ne gewītað, þæt sēoleste gescaft myd ealle gewīte?

A. Eala! ic eom myd earmlicre ofergiotolnesse ofseten, þæt ic hyt ne myhte gemunan swā cūð swā hyt mē ær 5 wās. Mē ðincð nū ðat þū hyt mē hefdest genōh swātele gereaht be þisse ānre býsena, þeah þū mē nāne mā ne sēdest.

G. Sēc nū on ðē selfum ðā býsena and þā tācnu, and þu [meaht] gearu witan þe ðū ær woldest witan þæt ic ðē rehte be ðām uttran býsinum. Ācsa ðīn āgen mōd for hwī hyt 10 swā willen sī and swā geornful tō witanne þætte ær wās; ær ðū ācenned wēre, oððe furðum þīn yldra fæder geboren wēre; and æacsā hyt ēac for hwī hyt wite þæt hym nū geandweard is and hyt ælce dæge gesihō and gehyrō; oððe hwī hyt wilnige tō wittanne þæt ðe efter ūs gewurðan 15 sceal. Þonne wēne ic þæt hyt wille þē andweardan, gif hyt gescēadwīs is, and cwæðan þæt hit forðī wilnige þæt tō witanne þæt ær ūs wes, forðī hit simle wēre syððan God þone forman man gesceopen hafde; and hyt forðī fundige wið þās þe hyt ær wēre, þæt tō witanne þæt hyt 20 ær wiste, þeah hyt nū myd þāre byrdene þās līchaman gehefegod sīo, þæt hyt þæt witan ne mage, þæt hyt ær wiste. And ic wēne þæt hyt wille cweðan tō þē þæt hyt forðī þæt wite, þæt hyt ær hār gesihō and gehyrō, forðī hyt hēr is on ðisse weurulde; and ic wēne æac þæt [hyt] 25 wille cweðan þæt hyt forðī wilnige tō witanne þætte æfter ūrum dagum geweordan sceal, forðām hyt wāt þæt hyt a bēon sceal.

A. Mē ðincð nū þæt þū hæbbe genōh swetole gesæd þæt ælces mannes sāwl nū sī, and a bēo, and a wēre syððan 30 God ærest þone forman man gescōp.

G. Nis hyt nān tweo þæt sāwla bēoð undeadlice. Gelef þīnre āgenre gescēadwīsnesse and gelyf Crīste, Godes Sunu, and gelyf eallum hys halgum, forðām hī wēron swiðe unlease gewitan, and gelyf þīnre āgenre sāwle, þe ðē ealne 35

¹ hi to.—⁶ ðað þu.—⁷ þead.—⁹ þone.—¹⁸ smmle.—¹⁹ gesceape afde.—²⁶ cneðan það.—³¹ hy.—³¹ gespcop.—³³ gesceadwīsnesses.—³⁵ agenne.

weig segð þurh hyre gescēdwīsnesse þæt hēo sī on ðē; sēo segð æac þæt hēo sī æce, forðam hēo wilnað æcra þinga. Nis hēo nā swā dysigra gesceafta þæt hēo wolde sēcan þæt hēo findan ne meahte, oððe wilnige þas ðe hēo ne ahte, nē 5 hyre tō ne gebyrede. Forlæt nū þonne unrihtan twēon. Genōh sweotol hyt is þæt ðū eart æce and a byst.

A. Þæt ic gehēre and þæt ic gelyfe and geara wōt, and ic eom þas swā gefagen swā ic næfre nās nānes þinges swā gefagen. Nū ic gehyre þæt mīn sawel is æcu and a 10 lifað, and eall þæt mīn mōd and mīn gescādwīsnesse goodra crefta gegadrad þæt mōd þā simle hæfð. And ic gehēre æac þæt mīn gewit is æce. Ac mē lyste gyt witan be ðām gewitte þæt ic ær ācsode: hweðer hyt æfter þas lichaman gedale and þare sāwle wēoxe, þe wanede, þe hyt 15 swā on stāle stōde, þe hyt swā dyde swā hyt hær dæd on þisse weorulde — oðre hwile wēoxe, oðre hwile wanode. Ic wāt nū þæt þæt lyf a byð and þæt gewit, ac ic ondrēde þæt hyt bēo on þare weorulde swā hyt hēr byð on cildum. Ne wēne ic nā þæt þæt lyf þar bēo bütan gewitte þē mā 20 þe hyt hær byð on cildum; þonne byð þar forlyftu wynsumnes æt þām lyfe.

G. Ic gehēre nū hwæt þū woldest witan, ac ic hyt þē ne mæg myd fāawum weordum gesecgan. Gyf þū hyt openlice witan wilt, þonne scealt þū hyt sēcan on þare bēc 25 þe wē hātað *De Videndo Deo*. Sēo bōc is on Englisc gehāten *Be Godes Ansyne*. Ac bēo nū gōdes mōdes, and smæa þæt þū nū leornodest, and uton bütan byddan þonne þæt [hē] unc gefultmige, forðam hē gehet þæt hē wolde fultmian ælcum þāra þe tō hym cleopode and rihtes wilnode; and hē 30 gehet bütan ælcum twēon þæt hē ūs getehte æfter þisse weorulde þæt wē meohton ful gewislice witan fulne wīsdōm and ful sōðfæstnesse; þæt þū meaht gehyran micle openlicor on þare bēc þe ic þē ær nemde—*De Videndo Deo*.

Hær endiað þā blōstman þare æftran bēc þe wē hātað 35 *Soliloquiorum*.

¹ gesceadwīsnesses.—² hæcra.—¹¹ habban.—¹⁵ ær.—¹⁶ byt.—²³ we ne mæg.—²⁵ di; englicst.—²⁷ leornodes.—²⁹ milcle.—³¹ ær.

BOOK III.

pā cwæd ic: Nū [þū] hefst þā cwydas geendod þe þū
of ðisum twām bōcum alēse, and næfst mē gýt geandweard
be ðām þe ic þe nū nīehst ācsode, þæt wæs, be mīnum
gewitte. Ic þe ācsodde hweðer hyt, æfter þæs lichaman
gedale and þære sawle, wēoxe, þe wanode, þe hyt ægðer 5
dyde swā hyt hær dæd.

G. Hū ne sāde ic þe ær þæt þū hyt sceolt sēcan on
þære bēc þe wit þā ymb sprecon? Leorna þā bōc, þonne
findst þū hyt þær.

A. Mē ne onhagað nū þā bōc ealle tō āsmæaganne; 10
ac ic wolde þæt þū mē þæt wuldor þāra gōdena, þæt
heom þince heora silfra wite þe māre, forðām hī noldon be
heora fædra lārum þā ylcan āre geearnian þā hwile þe hī
on þisse weorulde weron. And þā gōdan gesēoð æac heora
wītu, forðām þæt heom þince heora āgnu þe māre. Dā 15
yfelan gesēoð God, swā-swā se scyldiga man þe byð wið
sumne king forwearht; and hē gesyhō hine and hys dēor-
lingas, þonne þincō hym hys wite þe māre. And swā æac
þæs kinges dēorlinges gesēoð heora wīte, forðām þæt hym
ā þincō heora āgenu ār þe māre. Ne sceal þeah nān man 20
wēnan þæt æalla þā þe on helle bēoð habban gelic wīte,
nē ealle þā þe on heofenum bēoð nabbað gelic wuldor; ac
ælc hefð be hys gearnunga, swā wīte, swā wuldor, swæðer
hē on byð. Dā gelican habbað heom gelic. Nis þæs æac
nā tō wēnanne þæt ealle men hæbben gelicne wīsdōm on 25
heofenum; ac ælc hæfð be þām andefnum þe hē hær æfter
æarnað. Swā ær hē hær swiðor swincō and swiðor giornō
wīsdōmes and rihtwīsnesse, swā hē hys þær māre hæft, and

¹ heft; þe bu on.—⁴ acsoðde; þas.—⁶ ær.—¹² nolde.—¹⁵ agnum.—
²⁰ þ me hym.—²⁶ ær.

þac māren āre and māren wuldor. Hwæðer þe nū gæt sī
genōh sweotole gesēd be þām wīsdōme and be þāre Godes
ansīne?

A. Gēa; genōh wel ic gelīfe þæt wē nāne wiuh ne
5 þurfon forlætan þæs wisdōmes þe wē nū habbað, þeah seo
sawl and se lichama hȳ gedālan. Ac ic gelyfe þæt ūre
gewit weorðe myd þī swiðe miclum geæced, þeah wē eall
witan [ne] magen ār dōmes dāge þæt þæt [wē] witan woldon.
Ac ic gelyfe æfter dōmes dāge þæt ūs ne bēo nānwiht
10 dȳhle, nāwðer nē þæs þe on ūrum dagum byð, nē þæs þe
ār ūs wæs, nē þæs þe æfter ūs gewyrð! þū hæfst mē
nū manega bȳsna gereihte, and ic hæbbe sālf gesegen on
hālgum bōcum gewritum mā þonne ic āreccan mage, oððe
furðum gemunan mage. þū tēhatest mē āac swā ungelygenna
15 gewittnesse swā ic nān oððer dōn ne mæg, bütē ic næde
scall hym gelīfan; forðām gyf [ic] nānre wācran gewittnesse
ne gelyfe, þonne wāt ic swiðe lȳtel oððer nānwiht. Hwæt
wāt ic būton þat ic wilnie þæt wē be Gode witan swā
sweotole swā wē woldon? Ac þæt mōd is mid þām lichaman
20 gehefegod and ābysgod, þæt wē ne magon myd þæs mōdes
ēagum nān þing gesēon swylc swilc hyt is, ðē mā þe ðū
myht hwīlum þāre sunnan scýman gesēon, þonne þā wolcan
sceotað betwēon hyre and þē; and þeah hēo scýnað swiðe
beorhte þær þer hēo bēoð. Ne furðum þeah þer nān wolcne
25 sī betwēon þē and hyre, þū hȳ ne myht ful sweotole gesēon
swilce swilc hēo is, forðām þū ne eart ðer þær hēo is; nē
þīn lichaman þær bēon ne mæg, nē þīn lychamlican æagan
þær nāwer nēah cuman ne magon, nē þer nēah ge gesēon.
Ne furðan þone mōnan, þe ūs nēar is, wē ne magon gesēon
30 swilcne swilc he is. Wē witon þæt hē is brādre þonne se
myddaneard, and þeah ne þincð ūs hwīlum þē bradder þe
ān scyld for þāre firlene. / Nū þū hæfst gehȳred þæt wē nāðer
nē myd þæs mōdes ēagan nānwiht ne magon of þissem
weorulde gesēon eallunga swā-swā hyt is; ac of ðām dāle
35 þe wē hys gesēoð wē sceolun gelīfan þane dēl þe wē hys

⁴ þ þe.—⁸ þ wetan.—¹⁰ byd.—¹¹ āer þæs.—¹² hæbbe and ic me.—
¹³ areccam.—¹⁸ wilnian.—¹⁹ þa.—²¹ ða ma.—³⁰ þonne þæs.—³² firle; hæft.

ne gesēoð. Ac ūs ys gehāten būtan ælcum twēon swāswā wē of þisse weorulde weorðað, and sēo sāwle of þære carcerne þas lichaman alētan byð, þat wē witon ælces þinges þe wē nū wilniað tō witanne, and micle māre þonne þā ealdan men, þā ealra wissestan on þisse weorulde, witan 5 magen. And efter dōmes dæge ūs ys gehāten þat wē mōten God gesēon openlice, ealne gesēon, swylce swylce hē ys, and hyne ā syððan cunnan swā georne swā hē nū ūs can. Ne byð ūs næfre syððan nānes wīsdōmes wana. Nele hē ūs nānwiht helan, sē þe ūs lāt hyne selfne cunnan. Ac wē 10 witon ðonne eall þat wē nū wilniað tō witanne, ge ȝac þat þat wē nū nā ne wilniað tō witanne. Ealle wē gesēoð God, ge þā þe her wyrste beoð ge þā þe her beste bēoð. Ealle þā gōdan hyne gesēoð, heom tō frōfran and tō gefēan and tō ȝare and [tō] ēaðnesse and tō wuldre; and þā yfelan 15 hyne gesēoð swā ylce swā þā gōdan, heom þeah tō wīte, forðām hȳ gesēoð meahte oððe mōsten on þās wurlde, oððe hweðer hȳ enige geminde hefde þāra frēonda þe hī beftan. heom lefdon on þisse weorulde.

20

Ðā answarede hē ān his āgnum ingeþancum and cwæð: Hwī wēnst þū þat þā goodan forðgefarenan habbað fulne frēdōm and eall witon þat hȳ witan lyst, ge on þissum andweardan lyfe, ge on ðām tōweardan? Hwī wēnst þū þat hȳ nabban nānege munde heora frēonda on þisse weorulde, ȝe se yfela welega on helle tintregum ondræd 25 hys frēondum þā ylcan wītu þe hē gearnod hæfde. Þat wes sē, ȝe Cr̄ist sēde on hys godspelle þat hē bēde Abraham þat hē sende Lazarus, ȝone þearfan, tō hym, þat hē myd hys lyltan fingre hym gedripte weteris on þā tungan, and hys þurst myd þī gecelde. Ðā cwæð Abraham: ‘Nese, 30 mīn [sunu]; ac geþenc þat þū hym forwyrndest ælra getesa ðā git bēcgen on lichaman wēron, and þū hefdest

¹ hys gehaten.—³ gæð þas; byd þ ge.—⁶ hys.—⁸ geseo; he hys.—²⁰ his an.—²¹ forðgefarenan.—²² is.—²³ wi.—²⁶ freodum; gearnoð hæfde.—²⁸ abraham; ladzearus.—³⁰ habraham.—³¹ min cylnesse.

ælc good, hē hefde ælc yfel; ne mōt hē þe nū þy māre dōn tō getæsan þe ðū þā hym woldest.' Dā cwæð se welega: 'Abraham, nū gyf þæt bēon ne mæg, onsend hyne tō mīnum v brōðrum þā sint gīet on eorðan, þær ic wes, þæt hē him 5 asecge on hwilcum gewīte ic eom, and hē gelære þæt hȳ hī wið þæt warnien þæt hȳ hār ne cumen.' Dā cwæð Abraham: 'Nese, næse; hī habbað hāligrā fedra bēc myd heom on eorðan. Leorniān þā on, and gelyfan þām; gyf hȳ him [ne] gelyfað, ðonne nē gelyfað hī nā Lazere, þeah 10 hē cume tō hiom.'

Nū [wē] magon gehýran, þæt ægðer ge ðā goodan forðgefaranan ge þā yfelan witon eall þæt is on þissem weorulde gewyrð, and ēac on þā weorulde þe [hī] on bēoð. Hī witon þane māstan dāl, þeah hȳ hyt eall niton ær dōmes 15 dāge, and hī habbað swīðe micle gemynde on þās weorulde heora māga and heora frēonda. And þā gooda helpað ðām goodum, and heora ælc Ȥorum be ðām dāle þe hȳ magon. Ac þā goodan nellað heora yflum frēondum Ȣrian, forðām hȳ nellað heora yfeles geswīcan, ðē mā þe Abraham wolde 20 þām welegan Ȣrian þe hē hys ægnes kinnes wēre, forðām [hē] ongæt þat hē Gode nās swā ēaðmōd swā-swā hē myd rihte sceol. Dā yfelan þanne ne magon nāwðer nē heora frēondum, nē heom selfum nāne goode, forðām hȳ ær on nānre helpe nēron nāðer nē heom sylfum nē heora frēondum, 25 þā þe ær heom forðgewitone wēron, ðā hȳ on þissem weorulde wēron. Ac hym byð þonne swā-swā þām mannum, þe hēr bēoð on sumes kinges carcerne gebrōhþe, and magon gesēon ælc dāge heora frēond, and geāhsian be heom þæt þæt hȳ willað, and ne magon heom þeah nā nāne gōde ne bēon, 30 nē hi hym þe mā, oððe nellað, oððe nē magon. Dās hæbbað þā yfelan þē māre wīte on þāre tōweardan weorulde, þe hȳ witan þā are and þone wearðscype þāra goodene; and ēac þās þē māre þe hȳ gemunan æalle þā are þe hȳ on

³ lazarus abraham; hyt þæt. — ⁶ warien. — ⁷ habrahām. — ⁷ myd heoma. — ¹⁵ þās. — ¹⁶ freoda. — ¹⁸ freodum. — ¹⁹ habrahām. — ²⁰ weron. — ²¹ þa he goode; eadmod. — ²⁵ þām þe. — ²⁷ kincges. — ²⁹ beoð. — ³² wearscype.

þisse weorulde hæfden; and ēac þā witon þe þā habbað, þe
þone bæftan heom byð on þisse weorulde.

Ðā goodan, þonne, ðe fulne frēodōm habbað, gesēoð
ēgðer ge heora frēond ge heora fēond, swā-swā hēr rīce
man gesēoð oft ēgðer et sumne ge heora frēond ge heora
fēond. Gelice hī hy gesēoð and gelice hy hī ongyotað,
þeah hī hī ne lufigen. And æft þā rihtwisan, syððan hȳ
of þisse weorulde bēoð, hȳ gemunan swiðe oft ægðer ge
ðas gōdes ge þas yfeles, þe hȳ on ðisse weorulde hæfdon,
and fageniað swiðe swiðlice þæt [hȳ] ne forlētan heora 10
Drihtnes willan nāwðer nē on ēdum þingum, nē on rēnum,
þā hwile þe hī on þisse weorulde wēron. Swā-swā sum
rice man on þisse weorulde hym habbe hys dēorlinga sumne
fram ādrifen, oððe heora bēgra unwyllum hym sī fram
anyd, and hæbbe ðonne monige wite and mani ungelimp 15
on hys wrēcsiðe, and [hē] cume þeah tō þām ylcan hlāforde
þe hē ær myd wes, and sī þær micle ārlīcor þonne he ær
wæs. Þonne gemynð hē þā ungelimp þe [hē] hēr hæfde on
hys wrēcsiðe, and ne byð þeah nā þe unbliðre. Ac ic silf
geseah oððe [gelyfde] þæt þæt mē unsōðfæstran men sādon 20
þonne þā wāron þe þæt sēdon þæt wit þær ymb sint. Hū
ne sceal ic nēde Ȱðer twēgera: oððe sumum men gelifan,
oððe nānum? Mē þincð nū þæt ic wite hwā Romeburh
timbrode, and ēac feala Ȱðra þinga þe ær Ȱrum dagum
geweordon wæs, þā ic ne mæg æalla Ȱriman. Nāt ic nō
ðī hwā [Rome]burh timbrede þe ic self hyt gesāwe.¹ Nē
furðum þæt nāt [ic] hwlces cynnes ic eom, nē hwā mīn
feder wæs oððe mōðor, būton be gesegenum. Ic wāt þæt
mīn fæder mē gestriende, and mīn mōðor mē gebær. Nāt
ic hyt nā þy þæt ic hyt self gesāwe, ac forðī þe hyt man 30
mē sāde. Ne sādon hyt mē þeah nāne swā sōðfeste men
swā ðær wēron ðe þæt sādon þe wit nū lange æfter
spyredon, and þeah ic hys gelyfe. ²

þī mē þincð swiðe dysig man and swiðe unlæde þe

² *bonne bæftam*.—³ *gefeoð ofð*.—⁴ *ðas*; *hædon*.—¹¹ *drihtnes*; *cēnum*.—
²² *sumum mī*.—²⁴ *þincga*.

nele hys andgyt æcan þā hwīle þe hē on þissem weorulde
byð, and simle wīscan and willnian þæt hē mōte cuman tō
ðām æcan lyfe þær ūs nānwiht ne byð dygles.

Hær endiað þā cwidas þe Ælfred kining ǣlæs of þære
5 bēc þe wē hātað on

² *smile*; a word erased between *smile* and *wiscan*.—⁴ *ær*.

Notes.

1. 1 Apparently the first letter of *Gaderode* is, in the MS., an ornamental capital, thus denoting the beginning of a chapter, if not a book. Cf. the first facsimile. The omission of the subject is not a sufficient reason for indicating a lost beginning. But possibly the first letter is *I*.

kigclas. Only *C. P.* 297. 1. Cf. New English Dict. under *cudgel*. Junius and Wanley read *rigelas*. Cf. ORSNAFORDA for OKSNAFORDA in the *Jubilee Edition*.

1. 2 *tōla*. Cf. *Bo.* 30. 7; and esp. 40. 5 ff.

1. 4 *be þām dēle*. So 58. 14; *Bo.* 93. 23; 109. 21; *C. P.* 58. 14.

1. 12 *windan*. Probably an allusion to the wicker-work buildings of Alfred's time.

1. 17 *while*. *Wh* only here.

1. 19, 20 Cf. *Introd.*

2. 2 *to þām*. *To the extent*; so 5. 14.

2. 4 *āre*. Ār being fem., we should expect *to pāre ēcan*. For other confusions of gender cf. *ænigne hele*, 32. 14; *ænigne wemnesse*, 36. 14; 49. 4; etc.

2. 13-17 A prayer sublime in its pathos. *gifola*. Suggested by Wülker for MS. *gidfola*. Cf. *Beitr.* IV, p. 108 and see *Bo.* 119. 31.

3. 1-11 Note this skilful transition from his own preface to Augustine's thoughts.

3. 7 *to forletende*. Present participle form for gerund. So 12. 12; 14. 17; etc.

3. 12 ff. Wülker, *Beitr.* IV, p. 105, uses this as a proof of Alfred's authorship.

4. 8-13 *and . . . onhagie*. Added by Alfred to the original.

4. 20 *Ic . . . ða*. Added by Alfred.

4. 21-14. 9 This elaborate prayer recalls the similar one at the beginning of Augustine's *Confessions*.

5. 13-16 *ac . . . wlitige*. Added by Alfred.
6. 2-4 *Dū . . . becumen*. Free rendering.
6. 7 *hēhstan*. Nom. sing. in -n; so 6. 5; 13. 6; etc.
6. 14-15 *bū . . . hrine*. Added.
6. 15 Alfred is fond of such particularizings where the Latin has only general terms; cf. 9. 4, 19; etc.
7. 5-7 Augustine frequently introduces Faith, Hope, and Love so Cf. his *Handbook on Faith, Hope, and Love*, *Migne*, 40. 231.
8. 10-11 *and us . . . dydon*. Added.
9. 4 *Fæder . . . Gäst*. Added. Note the Trinitarianism; so 9. 10.
9. 10, 11 *Þū . . . Gäst*. Added.
9. 15 *seo sunne bringð lēohtne dæg*, etc. Cf. *Bo.* 49. 21, 22.
9. 22 *tunglai*. The i is likely a scribal error.
9. 23-10. 17 *and eft . . . Godes bebode*. Here is the first considerable addition by Alfred.
9. 24 *Wrixliað sume*, etc. Cf. *Bo.*
11. 14 Another prominent thought. Cf. 34. 21 ff.; 44. 24 ff.; etc.
11. 21-12. 7 *fordām . . . gebrōhton*. Added.
14. 5 *sile mē oferhyda*. 'Grant me largeness of spirit.' Cf. *magnanimum* of the Latin. But see *C. P.* 110. 23 and *Bo.* 62. 16. Cf. the list of Virtues in 5-8 with 22. 14-18 and with Dante's *Purgatory*.
14. 14 *Ic woldo*. The only use of the old ending. Cf. 11. 19 and 20, and *cweðo*, *C. P.* 397. 27.
14. 15-18 *þe . . . mē*. Added.
14. 19-15. 6, *Ic . . . wære*. Free rendering.
16. 5-6, *Gyf . . . hæfð*. Added.
16. 10, 11 *Hū . . . nytenu*. Free rendering.
18. 3-5 *Ac . . . gebringan*. Added.
18. 6, 7 *Gelyfst . . . mōnan*. Free rendering.
18. 12-15 *nāðer . . . gescēadwīsnesse*. Added.
18. 20-19. 2 *Ic . . . mē*. Free rendering.
20. 7-19 *mē . . . færld*. Free rendering.
20. 21-23 *ðā . . . twēonige*. Added.
21. 7-9 *atefred . . . is*. Added.
22. 2 Here a considerable omission of the Latin compensates for the long addition following.
22. 3-26. 5 *For . . . understentst*. Added.
26. 16-27. 1 *God . . . næge*. Added.
27. 2-29. 16 *Wite . . . lufe*. Free rendering.
27. 4 After *hāwode* a possible corruption of the MS.
29. 4 ff. Cf. Jerome's *Commentary* on 1. Cor. 13, *Migne*, 30. 759.
29. 9 Psalms 119. 96, the only Latin quotation used in this work. Cf. Jerome's *Commentary on the Psalms*, *Migne*, 26. 1197.
29. 20 [*hlāford*]. Hulme, p. 58, suggests *hæseta* for MS. *ho feut*.

29. 16-31. 27 *Dæt . . . byð.* Added.
 32. 1-19 *Swiðe . . . dōme.* Free rendering.
 33. 18-20 *Dāra . . . swiðlice.* Added.
 35. 6-10 *Ne . . . ðearfe.* Added.
 35. 17 On *bi beon*, see Wūlfing, § 633.
 36. 1-39. 9 *Ne . . . þæt.* Free rendering.
 38. 5. *tōgeenan.* Hulme suggests an emendation to *tōgefnan*. Cf. Wūlfing, § 71, p. 95.
 40. 9-11 *gyf . . . dyde.* Added.
 41. 1-48. 12 *Tōðecce . . . wære.* Free rendering.
 43. 13-19 *Hū . . . wilnige.* Added.
 43. 15 Cf. Prov. 4. 8.
 43. 23-44. 27 *Næfð . . . sunman.* This interesting addition by Alfred is clearly in keeping with a royal author. Cf. the following passages on this point: 39. 20 ff. and 69. 12 ff.; also *Introd.*
 45. 16-18 *se . . . sæclife.* Cf. this passage with the following from C. P., p. 23. 16-18, as bearing on the common authorship of these two works: 'Nū ic wilnige ðætte ðeos spræce stigge on ðæt ingeþonc ðæs leorneres, sūæ sūæ on sume hlædre, stæpmælum nēar and nēar, oððæt hīo fæstlice gestond on ðæm solore ðæs mōdes ðe hi leornige'.
 46. 1-5 *Nese . . . onhagað.* Free rendering.
 46. 10-11 *and . . . feht.* Added.
 47. 3-49. 9 *Ne . . . leohte.* Free rendering.
 47. 14 Cf. Augustine's *Epistle* 92, Migne, 33. 318, and his *Sermon*, 78. 6, Migne 38. Also cf. John 4. 24, and 1. John 3. 2.
 50. 5-7 *oððe . . . lyf.* Added.
 50. 7 John 14. 6.
 50. 11 *oððer . . . byð.* Added.
 50. 18-51. 1 *and . . . wurde.* Added.
 51. 4-54. 5 *Nese . . . þæt.* Free rendering.
 52. 14-53. 5 *Sē . . . beoð.* Cf. Augustine's *City of God*, 22. 29.
 Also cf. Bo.
 55. 2-57. 12 *Ēala . . . woldest.* Free rendering.
 55. 3 From this point Alfred's version is an epitome rather than a translation.
 59. 20 *wealt.* Wūlfing, § 17, reads *wealð*.
 63. 29-31 Cf. Augustine on the *Origin of Soul and Body*.
 64. 5 ff. Cf. Augustine's *Epistle* 147, and *City of God*, 20. 22; 22. 30.
 65. 11 The lost part doubtless contains the response of G., hence the two consecutive speeches of A.
 65. 10 ff. Cf. Gregory's *Dialogues*, 4. 43, 44.
 65. 15 Cf. Jerome's *Commentary on Luke*, Migne, 30. 575.
 66. 4 ff. Cf. Augustine's *Epistle* 147, 3. 20; 22. 23; Gregory's *Dialogues*, 4. 33.

67. 25 *ðe*. Here with the force of *since*.

67. 27-68. 10 Jerome's *Vulgata*, Luke 16. 19-31, rather than Gregory's *Dialogues*, 4. 33. Wülker is wrong in citing the latter as a source, since Gregory omits the closing words of the passage.

68. 30 ff. Cf. Gregory's *Morals*, 4. 36; 18. 54; and *Dialogues*, 4. 33.

69. 23 ff. Cf. Augustine's *Epistle* 147, § 5.

69. 34-70. 3. Cf. 1. 15 ff.

70. 5 Wülker, *Beitr.* IV, 119, suggests the following as a possible restoration: [Ladene *De Videndo Deo* and on Englisc be *Godes Ansyne*.]

Glossary.

[The abbreviations used will be readily understood. Unless the number of times a word occurs is given, etc. denotes that it occurs frequently. Words not found in the *Boethius* are marked with †.]

A.

- ā, adv., *always, ever*: 3. 4; 36. 5;
48. 15; 49. 9; 52. 7, 12 (2); 56. 12;
57. 1; 59. 5, 6, 27; 63. 27, 30 (2);
64. 6, 9, 17; 65. 20; 67. 8.
āberan, sv. 4, *bear, carry*: inf. 1. 5, 7.
ābysgian, wv., *busy, occupy*: 3. sg.
ābysgað, 33. 8; opt. 3. sg. āby-
sige, 36. 4; pp. abysgod, 66. 20.
ac, conj., *but*: 1. 15 (105 times).
ācennan, wv., *bear, bring forth*:
pp. ācende, 59. 22; ācenned, 63. 12.
ācsian, wv., *ask, inquire of*: 1. sg.
ācsige, 38. 4; ahsige, 39. 9, 10;
2. sg. ācsast, 15. 1; 36. 15; pret.
1. sg. ācsode, 56. 12; 64. 18; 65. 3;
ācsodde (MS. acsoðde), 65. 4; 2. sg.
ācsodest, 52. 4; 59. 5; 60. 9; imp.
ācsa, 63. 10; āacsia, 63. 18; inf.
23. 3; 24. 10.
ācsung, f., *inquiry, question*: ns.
51. 11.
†ācuian, wv., *quicken, revive*:
3. sg. ācuiað, 6. 22.
ādrifan, sv. 1, *drive away, expel*:
imp. ādrif, 11. 15; pp. adrifen,
69. 14.
ā, f., *law*: ds. 19. 8; ap. 6. 16.
āac, see āac.
āaca, see āaca.
āearnian, see earnian.
†āfest, adj., *righteous, pious*: nsm.,
61. 9.
āfre, adv., *ever, at any time*: 21. 2
(11 times); ēfre, 15. 9; 62. 13.
āfter, prep. w. dat., *after*: 80. 24;
33. 16, 17; 36. 15; 38. 6, 7;
41. 19; 43. 10; 45. 23; 47. 17;
55. 3; 56. 18; 59. 6, 8; 63. 20;
64. 18, 30; 65. 4; 66. 9, 11; after,
39. 20; 63. 15; 67. 6; after,
25. 10; 48. 5 (MS. afwer).
āfter, adv., *after, about*: 15. 1;
26. 2; 27. 4; 39. 18; 49. 16; 50. 12;
59. 5; 69. 32.
āftera, comp. adj., *second, follow-
ing*: gsf. āftran, 55. 1; 64. 84.
āg, n., *egg*: ds. āge, 20. 14.
āgðer, correl. conj., with ge . . . ge,
both, and: 1. 14, etc.
āgðer, pron., *both, either, all*: n.
9. 2; g. āgþerex, 2. 15; d. āg-
ðrum, 2. 16; āgþrum, 28. 15, 16;
ip. āgðrum, 21. 14; ap. āgðer,
21. 10, etc.

- ælc, adj., pron., *each, every, all*:
 nsm. 6. 19, 20; 27. 5; 31, 23;
 42. 3; 43. 9, 11; 44. 15; 65. 23,
 26; 45. 3 (MS. æclc); 68. 17; æalc,
 11. 1; ns. 50. 17; nsn. ȳlc, 31. 9;
 ælc, 10. 21; 51. 10 (MS. æcl); nsf.
 9. 13, 20; 58. 12; gsm. ȳlces,
 44. 18; 63. 30; gsn. 4. 8; 9. 10;
 10. 20; 27. 11; 29. 10; 67. 3; gsf.
 ȳlcre, 41. 1; 53. 1; ȳlcra, 67. 31;
 ȳlcere, 30. 3; dsm. ȳlcum, 23. 6;
 30. 13; 41. 8, 18 (2); 43. 8; 64. 29,
 30; 67. 1; dsn. 1. 2, 7; 5. 19;
 27. 9; ȳllcum, 5. 7; ȳlcum, 60. 22;
 asm. ȳlcne, 1. 8; 2. 7; 16. 17;
 asn. ȳlc, 5. 8; 16. 6; 43. 1, 5;
 68. 1 (2); asf. ȳllce, 34. 13; ȳlce,
 42. 16; ism. ȳlc, 68. 28; ȳlce,
 63. 14; ȳlcæ, 26. 16.
- ȝelenge, adj., *tedious*: 59. 31.
- ȝelmihtig, adj., *almighty, all-powerful*: nsm. 26. 10; ȝelmihtih, 58. 27;
 wk. almihtiga 61. 15; asf. ȝelmyhtian, 31. 25.
- ȝelmihtihnes, f., *omnipotence*: ds.
 ȝelmihtihnesse, 59. 13.
- ȝemanne, adj., *uninhabited, void of*: 4. 8; ȝemenne, 4. 11.
- ȝemetting, adj., *empty*: npm. ȝemet-tige, 55. 2.
- ȝenig, adj., pron., *any(one)*: nsm.
 24. 12; 42. 7; nsf. 25. 17; ns.
 ȝenig, 58. 22, 23; gsm. ȝeniges
 (MS. egniges), 35. 11; 35. 21;
 gsn. ȝeniges, 13. 13; gsf. ȝenigre
 (MS. ȝenigne), 36. 14; dsm. ȝenig-
 um, 42. 8; asm. ȝgne, 22. 1;
 ȝenigne, 30. 22; as. ȝenig, 2. 8;
 18. 13; 42. 9; 36. 13 (MS. ȝegnig);
 asf. ȝenigne (!), 32. 14; 49. 4; ȝeni,
 34. 22; dpm. ȝenigum, 37. 8; ȝeng-
 um, 54. 4; dpn. ȝenugum, 53, 11.
- ȝenlic, adj., *excellent, peerless*: asn.
 1. 12.
- ȝappel, m., *apple; ball*; ds. ȝapple,
 20. 14; np. ȝapla, 10. 3.
- ȝær, adv., *before*: 2. 23, etc.; ȝer,
 60. 7; 61. 12; sup. ȝerest, *first*:
 4. 22, etc.
- ȝær, prep. w. dat., *before*: 2. 1, etc.;
 conj. w. ȝām, 12. 9; ȝerȝām, w.
 opt., 45. 9.
- ȝarendgewrit, n., *letter*: ns. 23. 14.
- ȝet, prep. w. dat., *at, near*: 53. 10;
 56. 2; 60. 22, 29; 64. 21; 69. 5;
 w. acc., 1. 8.
- ȝetstan, wv., *eat*: inf. 17. 16; ger.
 ȝetanne, 37. 5.
- ȝeftastan, wv., *fasten*: pret. 3. pl.
 ȝeftæstnodon, 21. 19.
- ȝetsacan, sv. 6, w. gen., *deny*: inf.
 34. 5.
- ȝewilm, m., *fount*: ns. 10. 20.
- ȝafastnian, wv., *fasten, make firm*:
 inf. 23. 1.
- ȝafandian, wv., *test by experience,*
prove: pp. ȝafandud, 32. 7, 8; ȝafan-
 dod, 32. 11.
- ȝafeallan, rv., *fall*: 3. sg. ȝafealð
 (MS. aseald), 6. 19.
- ȝagan, anv., *own, possess*: pret. 3. sg.
 ȝahfe, 64. 4.
- ȝagen, adj., *own*: ns. 7. 19; 53. 14;
 nsn. 33. 18; nsf. ȝagene (MS. hag-
 ene), 33. 18; ȝagenu, 65. 20; gsm.
 ȝagnes, 53. 13; ȝagnes, 68. 20; gsf.
 ȝagenre, 63. 33, 35 (MS. agenne);
 dsn. ȝagnum, 31. 15; ȝagenum (MS.
 geagnum), 33. 17; ȝagnum, 67. 20;
 ds. 65. 15; asm. ȝagene (MS. ang-
 ene), 12. 8; 25. 10; asn. ȝagen,
 63. 10; asf. ȝagene, 15. 20, etc.
- ȝagiefan, sv. 5, *give up*: imp. ȝagyf,
 12. 9.
- ȝagymian, wv., w. gen., *contem-
 plate*: 1. sg. ȝagyme, 25. 16.
- ȝhebban, sv. 6, *exalt*: 3. sg. ȝhefð,
 7. 6; ȝahfð, 53. 15.

- älætan, rv., *let go, lose*: inf. 59. 1; älætan, 33. 7; 42. 16; pp. älætan, 67. 3.
- †alesan, sv. 5, *cull, gather*: pret. 3. sg. älæs, 70. 4; opt. pret. 2. sg. älæse, 65. 2.
- äliefan, wv., *permit*: pp. alyfad, 16. 16.
- ältesan, wv., *free from, redeem*: pret. 2. sg. älysdest, 8. 21; opt. 2. sg. älýse, 5. 2; imp. älýse, 13. 9.
- ämerran, wv., *mar, hinder*: opt. pret. 3. pl. ämyrðan; inf. 33. 2; amirran (MS. amirram), 8. 17; pp. ämyrred, 18. 2.
- än, num. and adj., *one, alone, only*; *a, an*: nsm. 66. 32; 67. 20; as. 50. 9; 57. 5; nsm. wk. äna, 9. 3; 11. 12; 18. 7; nsn. än, 30. 3; 31. 6; 33. 10; 40. 9; gsm. 44. 20; gs. änes, 15. 10; ännes, 50. 1; dsm. änum, 20. 13; 43. 7, 12; 44. 10; dsf. änre, 1. 5; 20. 17; 42. 16; 44. 21; 63. 7; asm. äne, 35. 13; änne, 11. 10; 44. 4; än, 44. 14; asn. 46. 22.
- †anbidian, wv., *abide*: 1. sg. anbide, 30. 27.
- ancor, m., *anchor*: ns. ancer, 22. 6; ds. ancre, 22. 5; 30. 1; ap. ancras (MS. amcras), 23. 1; np. anceras, 29. 16; gp. ancra, 23. 7; dp. ancrum, 22. 17; 24. 18.
- ancerstreng, m., *cable*: ns. 22. 4; ds. ancerstrengne, 28. 17.
- and, conj., *and*: in MS. always written 7; 1. 1, etc.
- andefn, f., *proportion*: ds. andefne, 52. 19; 53. 1; dp. andefnum, 65. 26.
- andettan, wv., *confess*: 1. sg. andette, 25. 13; 32. 22; 35. 22.
- †andætta, wv., *confessor*: bēon andætta, *acknowledge*, 52. 6.
- andgit, n., *intellect, reason, mind*:
- ns. andgyt, 29. 7; angyt, 28. 2, 3, 13 (2); 44. 26; andgit, 45. 1; gs. andgytes, 31. 24; 32. 17; andgyttes, 49. 6; ds. andgytte, 19. 13; angytte, 21. 16; angitte, 4. 19; as. andgyt, 70. 1; angyt, 8. 18; ds. angyttum, 19. 17.
- †andgitlic, adj., *intelligible*: nsn. wk. andgitlice, 6. 12; gsn. wk. angitlican, 6. 1.
- andswarian, wv., *answer*: 2. sg. andswarast, 39. 3; ger. andsweorianne, 32. 17; pret. 3. sg. answarde, 2. 21; 3. 7; 14. 10; answarede, 67. 20.
- andweard, adj., *present, temporal*: gsn. wk. andweardan, 25. 18; 60. 1; dsn. wk. 43. 18, 23; 60. 3; 67. 23; asn. andwearde, 60. 12.
- andweorc, n., *matter*: ds. andweorce, 5. 7.
- andwyrdan, wv., *answer*: opt. 2. sg. andwyrde, 47. 4; inf. andweardan, 63. 16.
- anlang, prep. w. gen., *along*: 20. 17.
- anlīness, see onlīness.
- änmödness, f., *unanimity*, (Lat. concordia): ds. änmödnesse, 9. 8.
- änness, f., *unity*: ds. ännesse, 59. 14.
- ansien, f., *face, vision*, (Lat. visendo): ds. ansíne, 66. 3; ansýne, 64. 26.
- answarian, see andswarian.
- anweald, m., *authority*: ds. anwealde, 11. 12; as. anweald (MS. anwealð), 59. 21.
- †änýdan, wv., *drive out, banish*: pp. änýd, 69. 15.
- är, f., *honor*: ns. 65. 20; ds. äre, 2. 4; 44. 12, 20; 67. 15; as. 66. 1; gp. ära, 46. 21; 47. 2; ap. 46. 8; äre, 65. 13; 68. 32, 33.
- ärædan, wv., *utter*: opt. 1. sg. ärædige, 13. 24.

- āreccan, wv., *tell, count*: inf. 66. 13
(MS. areccam).
- ārēdian, wv., *find*: inf. 2. 3.
- ārētan, wv., *cheer*: pp. ārētne, 32. 2.
- þarfæst, adj., *gracious*: vsm. ārfæsta, 11. 20.
- ārian, wv., *honor*: w. dat. 68. 18, 20.
- þāriht, adv., *rightly*: 13. 7.
- āriman, wv., *enumerate*: 62. 6, 13; 69. 25.
- þārisan, sv. 1, *arise*: 3. sg. ārist, 6. 20; 3. pl. ārlīsað, 10. 10; opt. 2. sg. (?) ārise, 8. 5; opt. 3. pl. 8. 6.
- ārlīc, adj., *honorable*: comp. nsm. ārlīcor, 69. 17.
- āsecgan, wv., *tell, say*: opt. 3. sg. āsege, 68. 5; pp. āsæd, 23. 5.
- āsmēagan, wv., *consider, examine*: ger. āsmēaganne, 65. 10; pp. āsmēad, 54. 4.
- þāsprēotan, sv. 2, *sprout*: inf. āsprētgan, 39. 6.
- þāstandan, sv. 6, *stand, endure*: 3. sg. āstynt, 6. 21.
- āstyfēcian, wv., *eradicate, extirpate*: pp. āstyfēod, 37. 15.
- þāstyran, wv., *govern, rule*: 2. sg. āstyrst, 9. 16.
- þātiefran, wv., *paint*: pp. ātēfred, 20. 14; 21. 7.
- āpennan, wv., *stretch*: pp. āpenæd, 22. 5.
- āðer, pron., *either*: 15. 21; 37. 6; āwðer, 32. 15; w. correl. oððe ... oððe, 49. 2, etc.
- þāpolian, wv., *hold*: 3. sg. āpolað, 22. 9.
- āðrēotan, sv. 2, *impers., weary*: 3. sg. ādrēað, 35. 22.
- āweaccan, wv., *awake*: 3. sg. āweccāð, 7. 5; pret. 3. sg. āwehte, 6. 2.
- āwiht, pron., *anything*: 14. 21; 32. 18; 34. 10; 44. 1, 23; 47. 3; 50. 2, 4; 53. 17; 54. 5.
- āwrītan, sv. 1, *write down*: imp. āwrīt, 4. 5, 17; inf. 4. 7; pp. āwritten (MS. awritan), 20. 17; 21. 9; 30. 13.
- āwðer, see āðer.
- āwyrtwalian, wv., *extirpate, root out*: pp. āwyrtwalode, 39. 5.

B.

- bæaftan, prep. w. dat., *after*: 69. 2
(MS. bæftam).
- bær, adj., *bare*: asm. bærne, 43. 16; asn. bær, 42. 4, 10, 12; 43. 13; dpf. barum, 43. 14.
- þaðað, n., *bath*: ds. baðe, 37. 7.
- be, prep., *by, concerning, about*: w. dat., 2. 18 (etc.); w. instr. 1. 17; 37. 17; bi (adverb?), 35. 17; MS. beo for be, 18. 3; 20. 14; 39. 17; 44. 21.
- bearn, n., *child, son*: gp. bearna, 36. 8; dp. bearnum, 62. 33.
- bebēodan, sv. 2., *command*; *commend*: 1. sg. bebēode, 13. 21; 48. 14; 2. sg. bebēodest, 11. 19; bebēotst, 4. 2; opt. 2. sg. bebēode, 11. 13; ger. bebēodanne, 46. 6.
- bebod, n., *commandment*: gp. beboda, 10. 17 (MS. bebodu); 29. 10; ap. bebodu, 25. 23.
- becuman, sv. 4., *come, arrive*: 3. sg. becymð, 36. 16; 53. 17; opt. 2. sg. becume, 15. 9; 1. pl. becumen, 6. 4; inf. 43. 18; 30. 21.
- befestan, wv., *entrust*: 1. sg. befaste, 13. 16; befeste, 13. 21; 48. 14; 3. sg. befæst, 4. 4; opt. 2. sg. befæste, 3. 13; imp. befæste, 4. 5; 53. 12; inf. 3. 18.

- befōn, rv., *include*: imp. beföh, 14. 17.
- begān, anv., *accomplish*; *fulfil*: inf. 46. 12.
- bēgen, adj., *both*: n. bēcgen, 67. 32; bütan, 64. 27; g. bēgra, 69. 14; bēigra, 25. 11; d. bām, 32. 15.
- begitan, sv. 5, *get, obtain*: inf. 4. 16; begytañ, 23. 1; pp. begyte, 23. 7.
- †behātan, rv., *promise*: opt. 2. sg. behēte, 31. 1.
- behealdan, rv., *keep, hold*: 3. pl. behealdað, 9. 14.
- behōfian, wv., *need, require*: 3. pl. behōfað, 27. 11.
- †bēn, f., *prayer*: as. bēne, 8. 8.
- bēon, anv., *be, exist*, (bēo as opposed to forms of eom often denotes the future as opposed to the present): 1. sg. bēo, 1. 18; 18. 2; 62. 15; eom, 11. 11; 12. 8 (12 times); æom, 48. 10; 49. 4; 56. 8; 2. sg. byst, 46. 18; 47. 14, 18; 64. 6; bist, 59. 2; eart, 4. 21; 5. 21 (8 times); æart, 6. 5, 7 (8 times); ært, 6. 2; 3. sg. byð, 5. 10; 9. 21 (30 times); bið, 44. 14; byt, 27. 4; 31. 15; 44. 16; MS. byd, 22, 7, 9 (20 times); is, 2. 20, etc.; ys, 6. 11; 1. pl. bēð, 58. 5; 3. pl. 5. 20, etc.; sint, 2. 19, etc.; synt, 6. 11; pret. 1. sg. wæs, 21. 7, etc.; wes, 12. 1, etc.; 3. sg. wæs, 3. 9, etc.; wes, 2. 2, etc.; 3. pl. wēron, 10. 2, etc.; wāeron, 62. 33; opt. 3. sg. bēo, 30. 14, etc.; sīe, 2. 5, etc.; sī, 1. 9, etc.; sy, 14. 16; 3. pl. sten, 30. 3, etc.; sīon, 24. 19; sīan, 44. 17; pret. 1. sg. wēræ, 62. 17; 2. sg. wēre, 4. 7, etc.; 3. sg. wēre, 3. 4, etc.; wēre, 3. 3; 3. pl. wāren, 58. 23; imp. bēo, 64. 26; inf. 34. 10, etc.; bēo, 30. 16; 32. 19; ger. bēonne, 2. 16. Negative: 3. sg. nis, 2. 6, etc.; nys, 7. 16, etc.; pret. 3. sg. næs, 48. 11, etc.; opt. pret. 2. sg. nære, 56. 3, etc.; 3. sg. nære, 20. 22, etc.; 3. pl. nēron, 68. 24, etc.; næran, 62. 24.
- beorht, adj., *bright*: npn. beorhte, 31. 8.
- beorhte, adv., *brightly*: 66. 24.
- beorhtness, f., *brightness, light*: gs. beorhtnesse, 6. 1; 9. 7.
- besēon, sv. 5, *reflex., look*: inf. 11. 17.
- betwēon, prep. w. dat., *between*: 43. 16; 66. 23, 25; betwēona, 28. 13, 14. 15.
- beotwēona, adv., *between*: 42. 5.
- betweuh, adv., *between*: 42. 8.
- bepurfan, swv., *need*: 1. sg. bepearf, 37. 10; 3. sg. 45. 7; pret. 1. sg. beporfte, 1. 8; 2. sg. beporftest (MS. beportest), 4. 7; opt. pret. 3. pl. beporften, 20. 1.
- bewitan, swv., *heed, administer to*: 37. 11.
- biddan, sv. 5, *pray, entreat*: 1. sg. bidde, 6. 8; 32. 3; bydde, 6. 5, 6, 13; 11. 18; 18. 22; 14. 1; 46. 1; pret. 1. sg. bæd, 20. 4; opt. 1. sg. bydde, 13. 18(2); opt. pret. 3. sg. bede, 67. 27; inf. 4. 22; byddan, 54. 1; 64. 27; 69. 27; ger. bidanne, 30. 8.
- †bisceop, m., *bishop*: ns. 2. 18.
- bispell, n., *saying, example*: dp. bispellum, 62. 22.
- blīðe, adj., *happy, glad*: 34. 10; 48. 20.
- blōstma, w. m., *blossom, flower*: np. blōstman, 54. 6; 64. 34; gp. blōstmena, 55. 1.
- bōc, f., *book*: ns. bōc, 64. 25; gp. bōc, 49. 11; 55. 1; 64. 34; 70. b: ds. bōcum, 54. 6; bōc, 64. 24, illi;

65. 8; as. bōc, 49. 10, 12; 55. 4;
 65. 8, 10; np. bēc, 2. 19; 59. 29;
 dp. bōcum, 41. 8; 62. 13; 65. 2;
 66. 13; ap. bēc, 2. 18; 68. 7.
 †bōcland, n., *freehold land, land
 by written title*: as. 2. 12.
 †bōcstæf, m., *letter*: dp. bōcstafum,
 4. 5.
 †bōhtimber, n., *bough-timber*: ap.
 bōhtimbru, 1. 3.
 bolttimber, n., *bolt-timber*: ap.
 bolttimbru, 1. 3.
 brād, adj., *broad, wide*: comp. ns.
 brādre, 66. 30; bradder, 66. 31.
 brengan, see bringan.
 brīdel, m., *bridle, restraint*: ds.
 brīdle, 10. 16.
 bringan, wv., *bring, carry*: 3. sg.
 bringð, 9. 15; 21. 20; inf. breng-
 an, 1. 6; ger. bringende, 12. 12.
 broc, n., *misery, affliction*: ns.
 41. 5; as. 12. 2.
 brōga, w. m., *terror*: ds. brōgan,
 29. 17.
 brōðor, m., *brother*: dp. brōðrum,
 68. 4.
 brūcan, sv. 2, *use, enjoy*: 1. sg.
 brūce, 35. 16; 2. sg. brīest, 27. 13;
 opt. 3. sg. brūce, 43. 11.
 bufan, adv., *above*: 45. 21.
 †būr, n., *cottage*: ds. būre, 44. 18.
 burh, f., *city*: only in the com-
 pound Romeburh, as. 69. 23,
 26.
- būtan, prep., *without, out of, ex-
 cept*: w. dat. 3. 19; 5. 4, 7, 18;
 9. 5, 6; 22. 1; 23. 6; 41. 17; 43. 6;
 45. 5; 50. 4, 5; 59. 15 (2); 64. 19,
 30; 67. 1; būton, 5. 20; 9. 4;
 19. 3; 30. 7, 15; 43. 7; 55. 13;
 56. 2; w. acc. būtan, 12. 12;
 15. 22; 24. 3; būton, 15. 20;
 20. 22; 21. 4; 28. 1; w. gen. bū-
 tan, 24. 11.
- būtan, conj. w. opt., *but, unless,
 except*: 3. 9; 7. 2; 12. 17; 13. 5;
 42. 15; būton, 7. 3; 18. 14; 23. 1;
 24. 2, 6; 25. 3; 29. 15; 42. 25;
 43. 26; 44. 14; 46. 22; 55. 9;
 58. 11, 12; 66. 18; 69. 28; būte,
 49. 15.
- būtan, adv., *without*: 13. 3; 21. 22;
 39. 19; būton, 28. 10; 44. 14.
- †byre, m., *instance, occurrence*: gp.
 byra, 62. 13.
- †byrðen, f., *burden, load*: ds. byr-
 ðene, 1. 5; 63. 21.
- bysen, f., *parable, similitude*: ds.
 bīsene, 15. 13; bysema, 63. 7; dp.
 bȳsnum, 62. 7; bȳsinum, 63. 10;
 ap. bysne, 44. 1; bysena, 62. 21;
 63. 8; bȳsna, 66. 12.
- †bysmor, m., *disgrace*: ds. bysmore,
 12. 6.
- bȳsniān, wv., *draw example*: 1. pl.
 bȳsniāð, 6. 18.
- bytling, f., *building*: ds. bytlinge,
 2. 7.

C.

- carcern, n., *prison* (Lat. carcer):
 ds. carcerne, 44. 19; 60. 1; 67. 3;
 as. carcerne, 68. 27.
 †cartaina, adj., *Carthaginian*: nsm.
 2. 18.
 ceorfan, sv. 3, *cut, hew down*: pret.
 1. sg. cearf, 1. 10.
- cild, n., *child*: dp. cildum, 64. 18, 20.
 clāð, adj., *cloth, garment*: ns. 42. 7;
 as. 43. 16; np. clāðas, 42. 5.
 clēne, adv., *entirely*: clēne, 62. 20,
 34; clēne, 46. 15; 62. 35.
 clēne, adj., *chaste, pure*: nsm. 51. 1;
 ns. 50. 18; clenne, 50. 13, 17.

- clēnnes, f., *chastity*: ns. 22. 16; 50. 12; 51. 6; clēnnesse, 51. 2; ds. 50. 12, 18.
- clif, n., *cliff, promontory*: ds. clife, 45. 19.
- clypian, wv., *call*: 1. sg. clypie, 5. 2, 5; 11. 3; clypige, 5. 6, 8, 9, 16, 21; clipige, 48. 15; 2. sg. clypast, 8. 12; pret. 3. sg. cleopode, 64. 29.
- cniht, m., *servant; disciple*: 17. 2; as. 18. 17; 19. 6 (MS. chiht).
- †cotlyf, n., *hamlet, cottage*; as. 2. 8.
- creft, m., *skill, faculty, virtue, science*: ns. 30. 23; 41. 13, 18 (MS. crft); gs. creftes (MS. creftest), 4. 18; ds. crefte, 4. 10; 20. 17; creft, 20. 13; cræfte, 46. 7; as. creft, 12. 19, 20; 20. 12; 22. 1; 30. 22, 23; np. creftas, 22. 18; gp. crefta, 30. 23; 64. 11; dp. creftum, 22. 12; ap. creftas, 52. 13.
- creftig, adj., *skilful*: ns. 4. 4; np. creftige, 4. 9.
- †Crīst, m., *Christ*: 50. 6; 61. 6, 16, 34; 62. 2; 67. 27; g. Crīstes, 61. 25; 62. 4; d. Crīste, 63. 33.
- cuman, sv. 4, *come, go, approach; happen*: 1. sg. cume, 13. 11; 26. 12; 3. sg. cymð, 21. 21; 23. 14; 33. 3, 7; 3. pl. cumað, 10. 2, 5; 44. 5, 10, 11; 62. 31; cumæð, 10. 1; pret. 1. sg. cōm, 1. 5; opt. 1. sg. cume, 27. 15; 3. sg. 33. 1; 35. 15; 62. 35; 68. 10; 69. 16; cym, 25. 17; cumæ, 27. 16; 3. pl. cumen, 44. 4 (2); 51. 8; 68. 6; imp. cum, 7. 9; 9. 3; inf. 12. 16; 13. 1, 3; 14. 3; 44. 16; 66. 28; 70. 2; ger. cumane, 2. 17; cuman, 49. 7.
- cunnan, PP., *know, be able, can*: 1. sg. can, 15. 15; 17. 7; 18. 20; 19. 8; 23. 8; 24. 4; 2. sg. canst, 19. 6; 3. sg. can, 67. 8; pret. 1. sg. cūðe, 1. 3; 25. 14; opt. 1. sg. cunne, 4. 22; 2. sg. 53. 19; 3. sg. 3. 13; inf. 15. 15 (MS. cuman); 17. 10; 18. 18, 21; 19. 7; 67. 8, 10.
- cūð, adj., *known, wise*: nsm. 15. 3; 17. 1, 18; 23. 11; nsn. cūðe, 15. 4; asn. cūð, 15. 5; 63. 5; asf. cūðe, 33. 14; np. 15. 4: apm. cūðe, 4. 9; comp. nsm. cūðre, 17. 7, 20.
- cūðlice, adv., *certainly*: sup. cūðlic-
ost, 15. 2.
- cweðan, sv. 5, *say, speak*: 1. sg. cweðe, 4. 20; 36. 8; 62. 10; 87. 17; cweðe, 11. 3; cweð, 55. 16; 65. 1; 2. sg. cwýst, 23. 17; 35. 10; 52. 8; cwýst, 37. 16; cwýst, 15. 22; 3. sg. cwæð, 3. 11; 14. 11; 41. 10; 61. 35; 62. 2; 67. 30; 68. 6; 3. pl. cwæðað, 40. 3; pret. 1. sg. cwýðe, 17. 4; 62. 10; 2. sg. cwæðe, 42. 20; 3. sg. 50. 7; opt. 3. sg. cwýðe, 36. 7; 3. pl. cwæðen, 47. 5; 2. sg. cwýðe, 48. 18; cwæðe, 62. 8; 52. 6 (MS. cwæðe); imp. cwæð, 15. 2; cweð, 23. 18; inf. 23. 15; 24. 20 (MS. cneðan); 63. 23, 26; cwæðan, 15. 14; 37. 6; 68. 17.
- cwide, m., *saying, sentence, thought*: ns. cwyde, 41. 9; np. cwidas, 70. 4; ap. cwydas, 65. 1.
- cwuc, adj., *alive, living*: dsm. cwuc-
um, 33. 6.
- †cyldehād, m., *childhood*: dñ. cylde-
hāde, 23. 9.
- cyngh, see king.
- cynn, see kinn.
- †cyssan, wv., *kiss*: inf. 42. 4.
- eyðan, wv., *tell, announce*: 1. sg.
eyðe, 53. 11.

D.

- dæg, m., *day*: ns. 9. 17; ds. dæge, 10. 10; 60. 7; 66. 8, 9; 67. 6; 68. 15; as. dæg, 9. 15; is. dæge, 26. 16; 63. 14; 68. 28; dp. dagum, 63. 27; 66. 10; 69. 24.
 †dæglanges, adv., *during a day*: 45. 22.
- dæl, m., *part, share*: gs. dæles, 47. 16; 53. 9.; ds. dæle, 58. 15; 66. 34; as. dæl, 10. 16; 34. 19, 20; 47. 8; 52. 16; 68. 14; dæl, 66. 35; be ðām dæle (dæle) þe, *to the extent that*: 1. 4; 43. 1; 68. 17; sume dæle, *to some extent, somewhat*: 49. 6; be sumum dæle, *somewhat*: 52. 3.
- dafnian, wv., *become*: 3. sg. dafnað, 32. 16.
- dēad, adj., *dead*: nsm. 50. 20; 51. 1, 2 (2), 3 (2).
- dēadlie, adj., *mortal*: ns. 3. 4.
- dēað, m., *death*: 40. 10; ds. dēaðe, 9. 6; 33. 13; as. dēað, 8. 5; 33. 15.
- dēaman, wv., *judge*: opt. 3. pl. dēaman, 8. 15.
- dēofol, m., *devil*: ds. dēofle, 12. 1.
- †dēope, adv., *deeply, thoroughly*: 48. 9.
- dēoplic, adj., *deep, profound*: nsf. deopliciu (MS. depplicu), 51. 11.
- dēor, n., *wild animal*: ap. 46. 11.
- †dēorlice, adv., *worthily*: 4. 19.
- dēorling, m., *darling, favorite*: np. dēorlinges, 65. 19; gp. dēorlinga, 69. 13; ac. dēorlingas, 65. 17.
- derian, wv., *injure*: 3. sg. derað, 48. 21.
- †disilice, adv., *foolishly*: 31. 25.
- dōm, m., *judgment*: gs. dōmes, always in the expression, dōmes dæge, *doomsday*: 10. 10; 60. 7; 66. 8, 9; 67. 6; 68. 14; ds. dōme, 32. 19; ap. dōmas, 8. 15.
- dōn, anv., *do; make, cause*: 1. sg. dō, 4. 20; 17. 12; 2. sg. dēst, 8. 6, 10; 25. 7; 60. 26; 61. 3; 3. sg. dēð, 31. 24, 25; dēð, 64. 15; 65. 6; 1. pl. dēð, 6. 19; 3. pl. dēð, 8. 21; 39. 15; dēn, 47. 7; pret. 1. sg. dyde, 1. 15; 1. pl. dydon, 8. 2, 11; opt. 1. sg. dō, 11. 18; 62. 19; 2. sg. dō, 12. 15; 21. 5 (MS. don); 3. sg. dō, 39. 10; 48. 14; pret. 2. sg. dyde, 40. 11; 3. sg. dide, 58. 24; dyde, 64. 15; 65. 6; imp. dō, 14. 5; 27. 17; 54. 3; 60. 20 (2); inf. 4. 13; 8. 16; 10. 18; 15. 7; 18. 6; 21. 3; 30. 7, 18; 34. 9; 35. 7; 42. 12, 17; 49. 14; 55. 12; 66. 15; 68. 1; ger. dōnne, 3. 7; 16. 21; pr. p. dōndum, 10. 19, 20 (MS. dedum).
- drihten, m., *Lord*; always used for God: ns. 11. 5; gs. drihtnes (drihnes), 69. 11; vs. drihten, 4. 21; 5. 5, 11, 21; 6. 5, 8, 13; 7. 12; 11. 4, 8, 21; 22. 19; 55. 16 (2); 5. 3 (MS. dridten); 6. 7 (MS. dritten).
- dreccan, wv., *torment*: imp. drece, 48. 7.
- drinc, m., *drink*: ds. drince, 37. 7; as. drinc, 8. 14.
- drīge, adj., *dry*: dsn. drīgum, 21. 24.
- durran, swv., *dare, presume*: 1. sg. dear, 24. 3; dēar, 19. 20; der, 32. 23; opt. 3. sg. dyrre, 24. 20.
- duru, f., *door*: ds. dura, 8. 12; as. dura, 12. 11.
- †dwola, wv., *error, heresy*: as. dwolan, 8. 19.
- dwolian, wv., *err*: 1. sg. dwolige,

13. 10; pret. 1. sg. dwealde,	dysig, adj., <i>foolish</i> : nsm. dysig
13. 10.	24. 12; 31. 20; 69. 34; nsm. dysi,
dýgel, adj., <i>secret, hidden</i> : ns.	31. 18; ns. dysig, 34. 15; gpf. or
dýhle, 66. 10; dygles, 70. 3; asf.	n. dysigra, 64. 3.
dýgele, 4. 8; dygela, 4. 12; dpn.	dysig, n., <i>folly</i> : as. 11. 15.
dýeglum, 18. 1.	

E.

ēa, f., <i>river</i> : np. 9. 23.	eald, adj., <i>old; wise</i> : ns. wk. ealde,
ēac, adv., <i>also, moreover</i> : 1. 21 (21 times); æac, 5. 4 (49 times); for ge . . . ēac (æac) see ge.	37. 14; ealdan, 67. 5; sup. ns. wk. aldsta, 13. 16.
ēaca, w.m., <i>increase</i> : occurs only in the phrase, tō ēacan, <i>in addition to</i> to: w. dat. 23. 19; 27. 17; tō æacan, 22. 12.	+ealdian, wv., <i>grow old</i> : 3. pl. ealdiað (MS. ealdist), 10. 8.
ēadig, adj., <i>blessed</i> : ds. wk. ēadegan (MS. eadegam), 14. 8.	eall, adj., <i>all, every thing</i> : gsm. æalles, 6. 13; gsf. ealra, 1. 21; dsm. æallnm, 9. 16; asm. ealne, 1. 6 (5 times); as. ælne, 56. 7; asf. ealle, 8. 9; æalle, 42. 25; 58. 25; asn. eall, 31. 13; np. ealle, 6. 17 (12 times); æalle, 6. 8 (10 times); eall, 10. 6; ealla, 9. 14; eal, 9. 22; æall, 6. 9; æallu, 58. 23; gp. ealra, 4. 21 (8 times); æalra, 39. 17; 41. 18; ealre, 43. 21; dp. eallum, 43. 7 (4 times); æallum, 8. 7 (4 times); ællum, 10. 22; ap. ealle, 25. 13 (4 times); æalle, 5. 6 (16 times); eall, 5. 18; alle (MS. ella), 4. 4; æalla, 65. 21; 69. 25.
ēage, w.n., <i>eye</i> : ns. ēaga (MS. aäge), 27. 3; ds. ēagan, 26. 8; 30. 3; 66. 33; is. æagan, 26. 9; 31. 2, 6; ǣgan, 31. 3; np. ēagan, 21. 15, 19; 22. 2 (MS. eagan); 27. 18; 45. 11; 48. 5; æagan, 27. 11; 44. 26; 47. 5; 66. 27; 47. 7 (MS. æagon); gp. ēagan, 35. 4; dp. ēagum, 6. 14; 18. 12; 21. 12, 15, 17, 24; 27. 11; 31. 22; 43. 17; 66. 21; æagan, 45. 1; ǣagum, 47. 10; ap. ēagan, 2. 2; 11. 14 (MS. eaghan); 22. 6, 11; 28. 3, 8, 9; 34. 22; 35. 4; 43. 20; 45. 5; ap. ēaga, 17. 21; æagan, 27. 6; 35. 2; 43. 24; 44. 25, 26; 45. 3, 7; 48. 12, 16; ip. ǣagum, 22. 4; 31. 16; 34. 16.	eall, adj. pron., <i>every thing</i> : n. eall, 52. 11; æall, 6. 6; g. ealles, 3. 2; 61. 20; æalles, 13. 2; d. eallum, 14. 15; a. eall, 4. 1 (13 times); 33. 20 (MS. elle); æall, 4. 7 (11 times); i. ealle, 63. 3; æalle, 34. 18.
ēalā, interj., <i>oh!</i> : 12. 24; 27. 15; 55. 2; 63. 4.	eall, adv., <i>entirely</i> : 11. 2; 22. 19; 66. 7; æall, 4. 7; 50. 9; æalla (?), 51. 11; ealne (?), 67. 7.
	æalles, adv., <i>otherwise, else</i> : 19. 3; 85. 14; 41. 4; 60. 25; æalles, 5. 3; 15. 10; 32. 24; 89. 1; 43. 4; 53. 8;

55. 12; 57. 1; 18. 51; ælles, 3. 18; 12. 13; 59. 14, 16; elles, 48. 8.
- eallunga, adv., *entirely, fully, quite:* 5. 19; 6. 21; 7. 2; 10. 2; 31. 13, 18, 22; 37. 14; 39. 4; 41. 2; 62. 27; 63. 2; 66. 34; ealunga, 14. 2; 31. 26; eallunga, 7. 11.
- eardian, wv., *dwell, live:* inf. 1. 14, 16.
- ēare, wn., *ear:* dp. ēarum, 6. 15; 18. 12.
- †earfoðfere, adj., *difficult to pass:* asm. earfoðferne, 44. 7.
- †earhlic, adj., *base, shameful:* earhlicere (MS. eirlicere), 17. 16.
- earnian, wv., *earn, merit:* 3. sg. æarnað, 65. 27; pret. 2. sg. ear-nodest, 14. 13.
- earnung, f., *merit:* ds. earnunge, 1. 21.
- earmlic, adj., *wretched:* dsf. earm-lcre, 63. 4.
- ēaðe, adj., *easy:* dpn. ēðum (MS. eðnum), 69. 11.
- ēaðe, adv., *easily:* 44. 11, 12; æð, 44. 11; comp. ēaðre, 21. 23; æð, 21. 22; 39. 18.
- †ēaðness, f., *ease, peacefulness:* ds. ēaðnesse, 67. 15; ēðnesse, 44. 13.
- ēce, adj., *eternal, everlasting:* ns. ȇce, 9. 3; æce, 25. 1; nsf. ēcu, 3. 5; gsn. ēces, 8. 13; npf. ēca, 53. 4; gpn. æcra (MS. hæcra), 64. 2; gp. ēcra, 52. 16; ds. wk. ēcan, 2. 3; 2. 4 (2); 1. 18 (MS. hecan); æcan, 25. 17; as. wk. ēcan, 31. 24; gp. wk. ēcena, 2. 14.
- ēcness, f., *eternity:* ds. ēcnesse, 9. 10; 59. 26; æcnesse, 59. 13; æccnesse, 61. 33; as. æcnesse, 59. 25.
- ednīwian, wv., *renew:* 3. sg.; ed-nīowað, 62. 30.
- emne, adv., *even, precisely:* 9. 21.
- ende, m., *end, limit:* ns. ende, 22. 9; 28. 18; 29. 8; ds. ænde, 59. 15; as. ende, 29. 10, 11.
- endebyrdlice, adv., *in an orderly manner:* 59. 10 (MS. endebyrlice); ændebyrdlice, 35. 19; sup. ænde-byrdlicost, 35. 20.
- endian, wv., *finish:* 3. pl. endiað, 54. 6; 64. 34; 70. 4: inf. ændian, 49. 10.
- engel, m., *angel:* np. engelas, 52. 15; 58. 29; dp. engelum, 52. 19.
- englisc, n., *in phrase, on englisc, in English:* ds. englisc (MS. englicst), 64. 25.
- eom, see beon.
- eorðe, f., *earth, world:* ds. eorðan, 22. 7, 10; gs. eorðan, 34. 12, 19; ds. 68. 4, 8.
- eorðlic, adj., *of earth, temporal:* nsf. eorðlic (MS. eordlic), 41. 13; asn. æorðlice (MS. æordlice), 12. 14; gp. eorðlicra, 31. 17.
- esne, m., *servant:* ns. 60. 23.
- ēdel, n., *estate, home:* ns. 11. 7.
- ēðness, see ēaðness.

F.

- fæder, m., *father:* ns. feder, 6. 2; 9. 11; 11. 5; 61. 9; 69. 28; fæder, 5. 22; 9. 4; 63. 12; 69. 29; vs. feder, 12. 15; 13. 9, 16; np. fæderas, 60. 8; federas, 61. 33; gp. fædra, 65. 13; fedra, 68. 7; ap. fædras, 1. 20; fæderas, 2. 5.
- faeger, adj., *fair:* gsn. fægeres, 36. 1; asm. fegerne, 1. 13; dpf. fegrum, 1. 11.
- fareld, n., *course, motion:* ns. 17. 18; as. 20. 16, 19.

- færenga, adv., *quickly, suddenly:* 34. 11.
- fæst, adj., *firm, fixed:* nsm. fæst, 28. 18; fast, 22. 9; nsf. fæst, 28. 17; ns. fæste, 33. 6; asm. festne, 28. 10.
- fæstlice, adv., *firmly, steadily:* 59. 11.
- fagnian, wv. w. gen., *rejoice, be glad:* 1. sg. fagnige, 35. 9, 15; 3. sg. fagnað, 31. 23; 3. pl. fag- eniað, 69. 10; imp. fagene, 47. 16.
- fandian, wv., *test, examine:* 1. sg. fandige, 35. 7.
- faran, sv. 6, *go, travel:* 3. pl. farað, 61. 35; 62. 31; pret. 3. sg. för, 3. 1; inf. 21. 23; ger. farande, 21. 24.
- fæawe, adj., *few:* np. fæawa, 11. 8; dpm. fæawum, 5. 9; 42. 10; dpn. 14. 17; apm. fæawa, 4. 9; ipn. fæawum, 4. 19; fæawum, 55. 14; 64. 23.
- fela, adj. (indecl.), *many, much:* 14. 22; fæla, 18. 10; feala, 31. 7; 69. 24; feola, 23. 6.
- feond, m., *fiend, adversary:* ns. 13. 11; as. 7. 8; 69. 4, 6; dp. feondum (MS. feedum), 12. 5.
- feor, adv., *far away:* comp. fyer, 44. 18.
- †feorran, adv., *from afar:* 44. 5.
- fēorða, num. adj., *fourth:* ns. fēorðe, 27. 4, 12; fēorðæ, 58. 20; ds. wk. fēorðan, 59. 8.
- fēower, num., *four:* 9. 19.
- ferian, wv., *move, go:* 3. sg. ferð, 17. 15.
- †fetian, wv., *bring near, fetch:* opt. 3. sg. fetige, 1. 10.
- fif, num., *five:* 33. 18.
- findan, sv. 3, *find:* 2. sg. findst, 65. 9; 3. pl. findon, 12. 18 (2), 21 (2); findan, 12. 19, 20; opt.
2. sg. finde, 3. 15; 13. 7; pret. 3. sg. funde, 43. 10; inf. 64. 4.
- finger, m., *finger:* is. fingre, 67. 29.
- †firð, f., *camp, army:* ds. 44. 3.
- †firlene, f., *distance:* ds. 66. 32 (MS. firle).
- first, m., *period of time:* ds. firste, 30. 22; as. first, 27. 7; 30. 11; fyrst, 2. 12.
- fiscian, wv., *fish:* inf. 2. 10.
- †firðran, wv., *further, advance:* opt. 1. sg. firðrige, 33. 2.
- †flæa, wvn., *flea:* as. 16. 7.
- fleon, sv. 2, *fly from:* 3. sg. flygð, 6. 20; pret. 1. sg. flæah, 12. 1; 3. sg. fluge, 42. 15; inf. 7. 14; pr. p. fléonde, 12. 8.
- fleslic, adj., *fleshly:* npn. flēslicu, 16. 8.
- †flyma, wvn., *fugitive:* as. flyman, 11. 21.
- folk, n., *folk, people:* ds. folce, 61. 27, 31.
- folgian, wv. w. dat., *follow:* 1. sg. folgige, 11. 11; folige, 49. 18; 3. sg. fylid, 7. 5; opt. 1. sg. folgyge, 24. 5; 2. sg. folgie, 23. 18, 19; inf. folgyen, 24. 8; fulgan, 53. 21.
- fōn, rv., *seize, take up:* 2. sg. fēhst, 26. 4; 3. sg. fēht, 46. 11; opt. 1. pl. fēngen, 58. 17; inf. 39. 1; 55. 4.
- for, prep. w. dat., *for, because of:* 5. 2; 18. 1; 22. 3; 38. 1, 5, 8, 10; 39. 8, 12(2), 14(2); 40. 9; 42. 16, 21, 24, 25; 50. 18; 53. 18; 59. 24 (2); w. acc. 10. 3; for w. adj., 42. 18, etc.; for hwī, 17. 5; 63. 13; for hwig, 39, 10; for pat, 10. 5.
- forberan, sv. 4, *forbear:* inf. 20. 5.
- fordōn, anv., *undo, destroy:* inf. 5. 15.
- forealdian, wv., *become old, decay:*

3. pl. forealdiað, 10. 8, 12; foraldiað, 10. 4.
- †forepançful, adj., *with forethought, prudent*: asm. forepançfulne, 14. 6.
- †forewearde, adv., *forward*: 55. 4.
- forgyfan, sv. 5, *give, grant; forgive*: pret. 3. sg. forgeaf, 23. 19; opt. 3. sg. forgyfe, 55. 10; forgife, 2. 15; imp. forgyf, 4. 21; 12. 20, 21; 55. 17; pr. p. forgifendde, 7. 9; pp. forgifen, 58. 30.
- forgyl丹, sv. 3, *reward*: opt. 3. sg. forgylde, 26. 10.
- forytan, sv. 5, *forget*: pret. 1. sg. forgeat, 62. 18; opt. 2. sg. forgyte, 4. 18; pp. forgotten, 62. 20; forgitan (MS. forhitana), 52. 5.
- †forhātan, rv., *renounce*: pp. forhātan, 37. 4.
- †forhēafndnes, f., *abstinence*: ns. 22. 16.
- forlætan, rv., *leave, leave off, forsake*: 2. sg. forlæst, 5. 5; 8. 10; forlæst, 13. 4; 1. sg. forlēt, 33. 4; 3. sg. forlēð, 6. 22; forlæt, 7. 1; 21. 21; forlēt, 62. 27; pret. 1. sg. forlæt, 21. 17; opt. 1. sg. forlæte, 13. 5; forlæte, 24. 4; 2. sg. 46. 2; 3. sg. 7. 4; 3. pl. forlætan, 69. 10; imp. forlæt, 64. 5; inf. 25. 5; 33. 8; 46. 15; 49. 1, 12; 53. 2; 66. 5; forlætan, 13. 5; forlæten, 23. 8; ger. forlætanne, 38. 1; forlætanne, 49. 9; forlætende, 3. 7; pp. forlæten, 23. 4; forlæten, 10. 21; 23. 7.
- forlēosan, sv. 2, *lose*: opt. pret. 2. sg. forlure, 33. 21; ger. forlēosenne, 43. 3; inf. 33. 19.
- forlytel, adj., *very little*: nsf. forlytlu, 64. 20.
- forma, adj., *first*: dsf. wk. forman, 54. 6; asm. wk. 63. 19, 31.
- forsēon, sv. 5, *despise*: pret. 1. sg. forsāwe, 23. 12; pret. 1. pl. forsawon, 8. 1; opt. 2. sg. forsēo, 46. 8; pret. 3. pl. forsāwen, 60. 11; inf. 35. 12.
- forsērian, wv., *wither*: 3. pl. forsēriað (MS. forferiað), 10. 4.
- forsōð, adv., *truly*: 46. 16 (MS. forseoð).
- forðām, conj., *therefore, because*: 1. 8 (75 times).
- forþampē, conj., *because*: 6. 19; 7. 9; 16. 12.
- forðencan, wv., *despair of*: pret. 1. pl. forþōhton, 7. 15; inf. 30. 20.
- †forðgefaran, sv. 6, *depart, die*: pp. forðgefarenan, 67. 21; forðgefaranan, 68. 12.
- forðgewītan, sv. 1, *pass before, die before*: pp. forðgewitone, 68. 25.
- forðī, conj., *therefore, for the reason*: 16. 5, 8, 12; 59. 15; 62. 13; 63. 19, 24; 69. 30.
- †forðian, wv., *assist*: inf. 35. 18.
- forweorðan, sv. 3, *perish, pass away*: 1. sg. forweorðe (MS. forwurhpe), 13. 4; 3. sg. forwyrð, 62. 35; 1. pl. forwurðap, 7. 11; opt. 3. sg. forwirðe, 7. 3.
- †forwyrcan, wv., *condemn*: pp. forweorht, 65. 17.
- forwyrnan, wv., *hold back, restrain*: pret. 3. sg. forwyrnde, 41. 1; 2. sg. forwyrndest, 67. 31.
- fram, prep. w. dat., *from*: 11. 15; 12. 1, 8, 9; 22. 5; 25. 3 (2), 4; 69. 14.
- †frāsian, wv., *ask*: 1. sg. frāsige, 35. 7.
- fremde, adj., *strange, foreign*: ns. fremde, 7. 18, 21.
- fremian, wv., *perform*: opt. 1. sg. fremme, 33. 3.
- frēo, adj., *free*: comp. ns. frēora, 36. 11; 46. 13.

frēodōm, m., <i>freedom</i> : as. frēodōm, 67. 22; 69. 3; frīdōm, 10. 17.	†fulice, adv., <i>fully</i> : 20. 3.
frēond, m., <i>friend</i> : as. 16. 2, 4, 5; 68. 5; 69. 4; np. 16. 10; gp. frēonda, 16. 17; 33. 17; 67. 18, 24; 68. 16; dp. frēondum, 13. 19; 68. 18, 23, 24; 67. 26 (MS. freedum); ap. frēond, 33. 12; 34. 2, 7; 38. 6; 39. 11; 60. 25; 68. 28.	full, adj., <i>full, complete</i> : ns. ful, 9. 10; asm. fulne, 64. 31; 67. 22; 69. 3; asf. fulle, 28. 11; isn. 4. 19; npf. 59. 29.
frēondscype, m., <i>friendship</i> : gs. frēonscypes, 24. 6, 11; ds. frēond-scope, 23. 20; 39. 14; as. 25. 9.	full, adv., <i>very, entirely</i> : 24. 9; ful, 28. 8; 59. 29; 26. 15 (MS. fol); full, 27. 18.
frōfor, f., <i>consolation</i> : as. frōfre, 29. 18; frōfran, 67. 14.	fultum, m., <i>help, support</i> : gs. fultumes, 30. 6; ds. fultume, 30. 7; 55. 6, 13; fultome, 9. 3; as. 4. 12; fultum, 39. 15; is. fultume, 2. 9; 39. 18.
fruma, w.m., <i>beginning</i> : as. fruman, 59. 15.	fultumian, wv., <i>help</i> : 3. sg. fultmiað, 43. 2; opt. pret. 3. pl. fultmoden, 4. 10; imp. fultuma, 13. 24; inf. fultmian, 22. 2; 64. 28; pr. p. fultumiunde, 30. 8.
fugol, m., <i>bird, fowl</i> : np. fugelas, 10. 6; ap. 46. 11.	fundian, wv., <i>aspire to</i> : opt. 3. sg. fundige, 63. 20.
†fuglian, wv., <i>catch birds</i> : inf. 2. 10.	furðum, adv., <i>even</i> : 66. 14; w. gē, 10. 7; 16. 14; 60. 32; w. nē, 25. 18; 43. 17; 47. 9; 60. 7; 66. 24; 69. 26; furðan, 15. 17; 66. 26.
†fulclæne, adj., <i>very pure</i> : nsf. 29. 12.	furður, adv., <i>further</i> : 45. 23.
fulfremmian, wv., <i>accomplish</i> : opt. 1. pl. fulfremmen, 30. 11; pp. fulfremdne, 14. 6; inf. 33. 9; pp. fulfremed, 29. 12.	fuul, adj., <i>foul, filthy</i> : asm. fuulne, 44. 9.
fulgān, anv., <i>accomplish</i> : pret. 1. sg. fulēode, 12. 1.	fyr, n., <i>fire</i> : as. 45. 9, 11.
	†fyrmæst, adv., <i>most</i> : 53. 21.

G.

gadorung, f., <i>gathering, collection</i> : ns. 55. 1.	gästlice, adv., <i>spiritually</i> : 7. 8.
gadrian, wv., <i>collect</i> : pret. 1. sg. (?) gaderode, 1. 1; imp. gadera, 14. 15.	ge, conj., <i>and</i> : ge . . . ēac, boih . . . and; also: 1. 18; 3. 17; 24. 6, 8, etc.; ge . . . æac, 45. 21; ge æac, and also: 67. 11; ægðer ge . . . ge, both . . . and: 1. 14, etc.
gān, anv., <i>go, walk</i> : pret. 2. sg. ēo-dest, 15. 9.	gēa, adv., <i>yea, yes</i> : 18. 8 (8 times).
gäst, m., <i>spirit</i> : ns. 9. 4, 11.	geāhsian, wv., <i>ask</i> : inf. 68. 28.
†gästan, wv., <i>fear</i> : pr. p. gästende, 3. 1.	geandweard, adj., <i>present, actual</i> : ns. 63. 14.
gästlic, adj., <i>spiritual</i> : nsf. 41, 12; asn. gästlice, 12. 14; npf. 51. 9; gpf. gästlica, 31. 17.	geandwyrdan, wv., <i>answer</i> : pp. ge-

- andwyrd, 24. 9; pp. geandweard, 65. 2.
- gēar, n., *year*: as. 9. 18.
- geara, adv., *certainly*: 15. 14; 62. 11; 64. 7; geare, 20. 20; 29. 18; 62. 25, 26; gearu, 63. 9; comp. gearor, 26. 16; gearror (MS. gearnor), 48. 1.
- gearnian, wv., *earn, deserve*: pret. 3. sg. gearnod (MS. gearnoð), 67. 26; 3. pl. gearnodon, 60. 2.
- gearnung, f., *reward*: ds. gearnunge, 8. 20; gearnunga, 65. 23.
- gearu, adj., *ready, prepared*: ns. 11. 11 (MS. gearw).
- gearwian, wv., *prepare, become clothed, bloom?*: 2. sg. gearwast, 9. 1; 3. sg. gearwað, 10. 5.
- gebed, n., *prayer*: as. 4. 17.
- gebelpgan, sv. 3, *reflex., be provoked, be angry*: imp. gebelg, 35. 6; gebelge, 35. 9.
- geberan, sv. 4, *bring forth*: pret. 3. sg. gebær, 69. 29; pp. geboren, 63. 12.
- gebētan, wv., *amend, make reparation*: inf. 55. 4.
- gebīdan, sv. 1, *await*: inf. gebydān, 45. 22.
- gebiddan, sv. 5, *pray, petition*: pret. 1. sg. gebæd, 14. 9; 20. 3; opt. 2. sg. gebidde, 4. 14; pret. 2. sg. gebæde, 14. 12; imp. gebyde, 4. 18; gebide, 55. 14; pp. gebedan, 4. 17; gebeden, 55. 19.
- gebrīdian, wv., *bridle, curb*: pp. gebrīdlod (MS. gebridloð), 10. 16.
- gebringan, sv. 3, *bring*: pret. 3. pl. gebrōhton, 12. 7; 21. 15 (MS. gebrōtton); inf. 18. 5; pp. gebrōhtne, 32. 2; gebrōhte, 68. 27.
- gebyndan, sv. 3, *bind*: opt. 3. pl. gebynden, 46. 10.
- †gebyrdlice, adv., *congenial*: 5. 13.
- gebyrrian, wv., *impers., happen, belong to*: 3. sg. gebýrað, 33. 5; gebýreð, 34. 6; geberað, 46. 14; pret. 3. sg. gebýrede, 64. 5; inf. 47. 10.
- †gecēlan, wv., *cool*: opt. pret. 3. sg. gecelde, 67. 30.
- geclānsian, wv., *cleanse, purify*: 2. sg. geclānsast, 8. 7; imp. geclānsa, 14. 3; pp. geclānsode, 5. 20; geclānsod, 7. 3.
- gecnāwan, rv., *know, understand*: inf. 23. 16, 17; 24. 4; 25. 14.
- †gecwēðan, sv. 5, *say*: pp. gecwæden, 19. 8.
- gecyrran, wv., *return, be converted*: 3. sg. gecyrð, 6. 20, 22; opt. 2. sg. gecyrran, 14. 2; inf. 38. 2.
- †gedafenian, wv., *impers., befit, be-hoove*: 3. sg. gedafenað (MS. geðafenað), 32. 15.
- gedēlan, wv., *part, separate, divide*: opt. 3. pl. 66. 6; inf. 33. 11; gedēlan, 35. 19; pp. gedēled, 60. 6; gedēdle, 60. 12.
- †gedal, n., *division, parting*: ds. gedāle, 56. 13; 59. 7; 64. 14; 65. 5.
- gedōn, anv., *do, cause, make*: 1. sg. gedō, 56. 9; 60. 18; 3. sg. gedēst, 7. 17; pret. 3. sg. gedydest, 8. 8; opt. 3. sg. gedō, 1. 21; 2. 1, 13; imp. 13. 14; 14. 4, 6, 7; 22. 19; 60. 20; inf. 1. 16; pp. 14. 9; 55. 19.
- gedrēfan, wv., *disturb, trouble*: pp. gedrēfed, 33. 10; gedrēfene, 34. 1.
- gedrēfness, f., *trouble, disturbance*: ns. gedrēfnesse, 33. 7; ds. gedrēfenesse, 29. 14; as. (?) 34. 13.
- †gedripan, wv., *drop*: opt. pret. 3. sg. gedripte, 67. 29.
- gedwælian, wv., w.gen., *be in error*: inf. 21. 11.

- gedwola, *wm.*, *error, heresy*: ds.
gedwolan, 13. 9.
- geearnian, *wv.*, *earn, deserve*: opt.
3. sg. geearnige, 2. 13; inf. 5. 1;
65. 13.
- geēcan, *wv.*, *increase*: imp. geētec,
12. 22; pp. geēced, 29. 7; geēced,
66. 7.
- geendant, *wv.*, *end, complete*: 3. pl.
geendiað, 10. 11; pp. geendod,
65. 1.
- geēowian, *wv.*, *reveal*: inf. 5. 19;
geāwian, 42. 9.
- †gefæstlice, adv., *certainly, steadfastly*: 32. 9; 58. 12.
- gefagen, adj., *glad, joyful*: ns.
30. 27; 64. 8, 9; comp. ns. gefegenra,
62. 16.
- gefastnian, *wv.*, *fix, make firm*:
3. sg. gefæstnað, 7. 7; imp. gefastna,
22. 6; inf. 22. 17; pp. gefastnod (MS. gefastnoð), 22. 7; pp.
29. 7.
- gefēa, *wm.*, *joy*: as. gefēan, 67. 14.
- gefēra, *wm.*, *comrade, colleague*:
dp. gefērum, 61. 2, 25.
- gefēræden, f., *companionship*: ds.
gefērædenne, 39. 14; ap. gefērædēna,
39. 2.
- gefērian, *wv.*, *advance(?)*: opt.
3. sg. gefēdrige, 1. 11.
- gefīrn, adv., *long ago*: 35. 12; 54. 1.
- gefōn, rv., *seize, take, grasp*: 3. pl.
gefōð, 44. 27; opt. 3. pl. (?) gefōn,
46. 10; inf. gefān, 60. 15.
- gefēdan, *wv.*, *perceive, feed*: inf.
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- gefremman, *wv.*, *perform, do*: inf.
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- gefēolsian, *wv.*, *set free*: opt. 3. sg.
gefēolsige, 5. 2.
- †gefēon, *wv.*, *free*: imp. gefēo,
13. 14.
- gefultumian, *wv.*, *help*: opt. 3. sg.
- gefultmige, 64. 28; imp. gefultuma,
12. 17.
- gegadrian, *wv.*, *collect*: pret. 3. sg.
gegadrad, 64. 11.
- †geglōfan, *wv.*, *glove (the hands)*:
pp. ipf. geglōfedum, 42. 11.
- gegyrwan, *wv.*, *prepare, adorn*:
3. sg. gegiereð, 59. 19; gegerað,
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- gehābban, *wv.*, *hold, preserve*: 2. sg.
gehæfst, 12. 5; inf. 35. 18.
- gehät, n., *promise*: as. gehäta, 30. 27.
- gehātan, rv., *call, promise*: 2. sg.
gehätst, 26. 11; gehätst (MS. gehæst),
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gehäten, 64. 25; 67. 1, 6.
- †gehāwian, *wv.*, *look at*: 3. sg. ge-
hāwað (MS. gegehawað), 27. 7;
3. pl. gehāwian, 30. 5; inf. 11. 18;
pp. gehāwad, 27. 7.
- gehealdan, rv., *keep, hold*: opt. 2. sg.
gehealde, 13. 17; inf. gehealden,
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37. 10; gehæaldan, 4. 4.
- gehefegian, *wv.*, *weigh down, op-
press*: gehefegod, 63. 22; 66. 20.
- †gehēlan, *wv.*, *restore*: opt. 3. sg.
gehēle, 48. 12; imp. gehæl, 11. 14.
- †gehēme, adj. (?), *secret(?)*: ns. 32. 24.
- gehwlce, adj. pron., *whatever*: ds.
gehwlce, 2. 11.
- gehycgan, *wv.*, *resolve*: pret. 1. sg.
gehogede, 35. 14.
- gehýran, *wv.*, *hear*: 1. sg. gehyre,
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8; gehērst, 62. 1; 3. sg. gehyrð,

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- gelānian, wv., *cure*: inf. 48. 2; gelōnian, 48. 3.
- gelāran, wv., *teach, instruct*: opt. 3. sg. gelāre, 68. 5; inf. 16. 23 (MS. gelāram); pp. gsn. gelēredes, 36. 2.
- gelēstan, wv., *perform*: 1. sg. gelāste, 31. 4; inf. gelēstan, 32. 4.
- gelēdan, wv., *lead*: 2. sg. gelēdest, 8. 12.
- gelēafa, wv., *belief, faith, trust*: ns. gelēafa, 55. 8, 11; 29. 3 (MS. gelēafan); gs. gelēafan, 29. 4; ds. 27. 17; as. 28. 10; 29. 15; 41. 5; dp. geleafum, 8. 17.
- geländan, wv., *depart*: opt. 3. sg. geläende, 51. 6.
- geleornian, wv., *learn*: pret. 1. sg. geleornade, 21. 14; 2. sg. geleornodest, 21. 12; inf. geliornnian, 30. 22; ger. geleornianne, 22. 1; pp. gelæornod (MS. gelæornoð), 45. 10.
- gelīc, adj., *like, similar*: gsm. gelīces, 15. 14; asm. gelīcne, 65. 25; as. gelīc, 65. 24; asn. 65. 21, 22; np. gelīce, 24. 19; np. wk. gelīcan, 65. 24.
- gelīc, n., *likeness*: gs. gelīces, 15. 17, 18. 19.
- gelīce, adv., *in like manner, alike*: 17. 12; 25. 19; 44. 11, 12; 59. 22, 23; 69. 6 (2); sup. gelīcost, 47. 4.
- †gelimpfull, adj., *convenient*: comp. asm. wk. gelimpfulran, 2. 1.
- gelyfan, wv., w. gen., dat. or acc., *believe*: 1. sg. gelyfe, 46. 20; 59. 11; 60. 34; 61. 20; 64. 7; 66. 6, 9; 69. 33; 1. 21 (MS. gely); gelife, 18. 8; 53. 20; 59. 33; 66. 4; 2. sg. gelyfst, 18. 6; 61. 1; gelifest, 59. 1; 1. pl. gelyfað, 18. 9; 3. pl. 68. 9 (2); gelyfð, 29. 18; pret. 3. sg. gelyfde, 29. 5; opt. 1. sg. gelyfe, 62. 10; 66. 17; gelife, 60. 32; gelyfæ (?), 11. 18; pret. 1. pl. gelyfdun, 55. 7; 3. pl. gelýfden, 60. 4; imp. gelyf, 46. 16; 63. 33, 34, 35; [gelyf], 53. 12; gelēf, 63. 32; gelyfan, 68. 8; inf. 55. 6; 59. 16; 62. 8; gelīfan, 66. 16, 35; 69. 22; inf. (?) gelēafan, 32. 7; ger. gelyfanne, 59. 33.
- gemang, n., *midst*; on gemang, with prepositional force, *in the midst of*: 29. 17.
- †gemahð, f., *ambition*: ns. 37. 14.
- gemet, n., *measure, limit*: as. 15. 8, 11; 48. 23.
- gemētan, wv., *find; find out*: 3. sg. gemēt, 7. 3; opt. 1. sg. gemēte, 18. 13; 3. sg. gemētæ, 13. 11; inf. 40. 10.
- gemetzung, f., *temperance*: ns. 22. 14.
- †gemetylend, m., *ruler, governor*: vs. 11. 6.
- gemetigan, wv., *restrain, control*: 3. sg. gemetgað, 59. 18; inf. 48. 22.
- gemetlice, adv., *fitly, moderately*: 35. 17; 48. 19.
- †gemind, n., *memory, mind*: ns. 4. 1; gs. gemyndes, 41. 2; ds. geminde, 3. 19; as. 67. 18; gemynde, 68. 15.
- †gemöd, adj., *unanimous, agreed*: apn. (?) gemöde, 34. 3.
- †gemolsnian, wv., *decay, moulder, rot*: pp. gemolsnod, 10. 12.

- gemōt, n., *assembly, council*: as. 44. 3.
- †gemunan, wv., *remember*: 1. sg. gemun, 30. 26; 2. sg. gemynst, 59. 1; 3. sg. gemynð, 69. 18; 3. pl. gemunan, 69. 8; opt.(?) 3. pl. 68. 33; inf. 63. 5; 66. 14.
- †gemylsian, wv., w. dat., *have mercy, pardon*: imp. gemylsa, 7. 9.
- †gemyrran, wv., *hinder, trouble*: inf. 18. 5.
- genēalēcan, wv., w. dat., *draw near*: 1. sg. genēalēce, 49. 9.
- genōð, adv., *enough, sufficiently*: 12. 3 (28 times); genōg, 48. 11.
- genu, adv., *furthermore, still*: 62. 31.
- genyht, f., *abundance* (Lat. plenitudo): ds. genyhte, 9. 9.
- gēo, adv., *formerly*: 8. 11; 12. 1.
- geornan, wv., *yearn, strive*: 3. sg. giornð, 65. 27; opt. 2. sg. georne, 59. 34.
- georne, adv., *eagerly; well, accurately*: 17. 8; 47. 17; 55. 7; 60. 9; 67. 8; sup. geornost, 27. 1; 53. 10.
- geornlice, adv., *earnestly*: 26. 18 (MS. georlice); sup. geornlicost (MS. georlicost), 14. 1.
- geornful, adj., *desirous, eager*: ns. 44. 16; 63. 11.
- geortriwian, wv., *despair*: inf. 43. 20.
- gerād, n., *condition*: as. 42. 15 (MS. gerað).
- gerād, adj., *trained, skilful, suited*: asm. gerādne, 3. 14.
- †gerd, f., *rod, beam*(?): ip. gerdum, 1. 11.
- gereccan, wv., *expound, explain*: pp. gereah, 41. 16; 63. 7; gereihte, 66. 12.
- †gerestan, wv., *rest*: inf. 2. 10.
- geriht, n., *only in the phrase, on gerihte: straight ahead, direct*: 22. 5.
- †gerihtreccan, wv., *make clear, explain rightly*: ger. gerihtrecenne, 26. 7.
- †gerihtwīsan, wv., *justify*: 2. sg. gerihtwīast, 8. 8.
- gerisenlice, adv., *suitably, fitly*: 25. 7; gerisenlic, 61. 3.
- †geryd, adj., *prepared*: ns. 39. 5.
- gesælð, f., *happiness*: ns. 6. 10; gs. gesælpe, 5. 23.
- gescēadlice, adv., *discreetly*: 39. 3; 47. 3; gescēadlice, 4. 22.
- gescēadwīs, adj., *reasonable, rational, wise*: ns. 63. 17; asm. gescēadwīse (MS. gescēawisne), 14. 5; ap. gescēadwīssa, 58. 28.
- gescēadwīsnes, f., *reason, mind*: ns. 2. 21; 14. 10; 26. 6; 27. 9; gescēadwīsnesse, 22. 12; gescēadwīsnis, 22. 15; gescēadwīsnes (MS. gescēadwīsnes), 28. 6; gescēadwīsnesse (MS. gescēadwīsnesse), 64. 10; gs. gescēadwīsnesse, 63. 33; as. gescēadwīsnesse, 39. 16; gescēadwīsnesse, 64. 1; ap. gescēadwīsnesse, 7. 13; in MS., following forms omit the *d*: ns. gescēadwīsnesse, 16. 21; gs. gescēadwīsnesse, 16. 15; ds. 18. 4; as. 18. 15; gp. 22. 1; ap. 16. 13.
- gescēaft, f., *creature, created thing*: ns. 5. 12; 62. 34; gescaft, 63. 3; np. gesceaftas, 9. 12; 10. 14; gesceaftas, 10. 8; gesceafta, 9. 17; 63. 2; gesceafta, 9. 24; gp. gesceafta, 4. 21; 9. 1; 61. 14; 62. 26; 64. 3; ap. gesceaftas, 5. 5, 18; gesceafta, 5. 6; 52. 15; 59. 17; 62. 27, 29; gesceaftea, 58. 28; gesceafta, 31. 17.
- gescyppan, sv. 6, *create, make, fashion*: pret. 3. sg. gescōp, 2. 15; 63. 31 (MS. gescop); opt. pret. 2. sg. gesceope, 5. 18; 9. 12; pp.

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- gesyldan, wv., *shield*: 3. sg. ge-
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- gesēcan, wv., *seek*: pp. gesōht,
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- gesecgan, wv., *say, tell*: inf. 64. 23;
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- †gesegen, f., *tradition, saying*: dp.
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- †gesēlig, adj., *happy, blessed*: nsn.
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- †gesōme, adv. (?), *peaceably*: 5. 14.
- †gestēdiness, f., *constancy, stead-
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- gestrēon, n., *procreation, begetting*:
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- gestrēonan, wv., *gain, find out,
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- †gestyhtan, wv., *decide, determine*:
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- geswīcan, sv. 1, w. gen., *abandon,
leave off*: inf. 68. 19.
- geswinc, n., *toil, labor, trouble*: ns.
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- getēcan, wv., *teach, instruct, show*:
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- †getēse, f., *pleasure*: ds. getēsan,
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- †getilian, wv., *gain*: opt. 1. sg. ge-
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- †getimbran, wv., *build, erect*: pp.
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- getiohhian, wv., *decide, think, de-
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- getwēon**, wv., *doubt*: 1. sg. ge-
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- geðafa**, wv., *consenting person*:
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- geðafian**, wv., *consent to, admit*:
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- †geðencan**, wv., *think, recollect,
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- geðolian**, wv., *endure*: pret. 1. sg.
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- geþwāre**, adj., *harmonious*: apn.
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- geþyld**, n., *patience, endurance*: as.
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- †geungewlitian**, wv., *become dis-
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- gewanian**, wv., *decrease, lessen*: pp.
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- geweald**, n., *strength, power*: as.
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- gewealden**, participle as adj., *power-
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- geweorðan**, sv. 3, *become, happen*:
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- gewiss**, adj., *certain*: comp. as. wk.
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- gewityg**, adj., *wise, intelligent*: ns.
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- gewitt**, n., *intellect, reason, wit,
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- †gewlitian**, wv., *adorn, beautify*:
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- gewrit**, n., *writing*: dp. gewritum,
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- gewrixle**, n., *vicissitude*: as. 9. 18.
- gewunian**, wv., *dwell, abide*: 3. sg.
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- gewurpian**, wv., *honor*: 2. sg. ge-
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- †gifola**, wv., *bounteous giver*: ns.
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- giorness, f., *zeal*: as. giornesse, 58. 25.
- gōd, adj., *good*: nsm. 12. 15; 13. 9; nsf. 9. 13; good, 56. 11; ns. 26. 17; gsm.(?) goodra (MS. gooðra), 36. 2; gsn. gōdes, 64. 26; dsm. gōdum, 32. 2; gōdne, 3. 12; 44. 8; 12. 12; goodne, 59. 32; asn. gōd, 5. 8; ap.(?) gōde, 68. 29; gpm. goodra, 64. 10; 36. 2 (MS. gooðra); apm. gooda, 61. 4; apf. goode, 5. 19; gooda, 58. 3; apn. goode, 5. 19; substantively: np. gōdan, 65. 14; 67. 14, 16; goodan, 67. 21; 68. 11, 18; 69. 3; gooda, 68. 16; gp. gōdena, 65. 11; goodene, 68. 32; dp. goodum, 13. 1; 68. 17; comp. nsm. betere, 61. 9; asm. betran, 16. 20; 48. 18; asn. betere, 4. 14; 12. 13, 15; betre, 33. 9; bætre, 57. 3; sup. ns. best, 13. 25; np. beste, 67. 13; nsm. wk. besta, 41. 13; betsta, 41. 18; etc.
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- gōdness, f., *goodness*: ns. 12. 24.
- †godspell, n., *gospel*: ds. godspelle, 50. 6; 61. 35; 67. 27.
- †godþrimness, f., *divine majesty, glory*: vs. godþrimnesse (MS. goðþrimnesse), 9. 4.
- gold, n., *gold*: as. 45. 8.
- †graf, m., *trench*: ns. 39. 5.
- †græs, n., *grass*: ns. 10. 3.
- grēne, adj., *green*: np. grēnu, 10. 5.
- †grīn, f., *snare*: is. grīne, 46. 11.
- grōwan, rv., *grow, increase*: inf. 37. 15.
- gyf, conj., *if*: 12. 3 (75 times); gif, 1. 6 (5 times); gef, 12. 18.
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- gyfan, sv. 5, *give*: 3. sg. gyfð, 25. 9; 53. 1, 3; gefð (MS. gef), 52. 18; opt. 3. sg. gife, 30. 17.
- gyfu, f., *gift*: as. gyfe, 24. 5; gp. gyfa, 52. 16; 53. 1; ap. gifa, 53. 2, 4; gyfa, 58. 30 (2); 7. 10 (MS. gytfa).
- gyrwan, wv., *prepare*: 2. sg. gyr-wast, 9. 2.
- gytsung, f., *avarice; desire*: ns. 37. 14; 56. 11.
- gyt, adv., *yet, still, besides*: 1. 15 (13 times); git, 53. 6; git, 49. 7; 60. 7; 62. 10; 68. 4; gyet, 49. 12; 59. 8; get, 59. 11; 60. 17; gēot, 34. 13.

H.

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- þæslend*, m., *savior*: ns. 4. 15.
- häl*, adj., *hale, whole, hearty, safe*: ns. 4. 7; nsf. häl, 30. 3; asm. hälne, 13. 17; 34. 6; 53. 12; hæalne, 13. 20; asn. häl, 28. 3 (2); 34. 21; npm. hale, 32. 13; 48. 6; npn. 27. 18; apn. hale, 28. 8, 10; 43. 20; 45. 3, 5; hala, 48. 12, 16; häl, 35. 4; comp. ns. hälre, 45. 2; np. hälren, 44. 27; sup. dpn. hällestum, 47. 9.
- hælig*, adj., *holy*: npf. hælga, 59. 29; gpm. hælgra, 68. 7; dpm. hælgum (as noun), 63. 34; dpf. hælgan, 62. 13; hælgum, 66. 13; apm. halie, 1. 20; wk. nsm. hæliga, 9. 4; hælgan, 9. 11; wk. npm. 60. 8; hælige, 61. 33; wk. apm. hælgan, 2. 5.
- halsian*, wv., *beseech*: 1. sg. halsie, 11. 20; halsige, 13. 12; 49. 4.
- häm*, m., *home, dwelling*: ds. häme, 1. 18; 2. 3; häm, 1. 8; np. häma, 44. 18; ap. 2. 15.
- häm*, adv., *homewards*: 1. 5, 6.
- hand, f., *hand*: ip. handum, 42. 12; 43. 14 (not in MS.).
- hätan*, rv., *call, name; bid*: 2. sg. hætst, 49. 1; 52. 12; 1. pl. hätað, 20. 12; 64. 25, 34; 70. 5.

- hatian, wv., *hate*: 1. sg. hatige, 16. 14 (2); 2. sg. hetst (MS. hest), 22. 11; ger. hatianne, 16. 17.
- hāwian, wv. w. gen., *look at, gaze on*: 3. sg. hāwað, 27. 6; 3. pl. hāwiað, 28. 7; pret. 3. sg. hāwode, 27. 4; opt. 2. sg. hāwie, 22. 3; 3. sg. hāwie, 30. 24; 3. pl. hāwien, 30. 4; opt. or imp. hāwie, 45. 11; opt (?) 1. sg. hāwige, 49. 8; inf. 29. 1; 45. 6.
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- hē, pron., *he*: ns. 1. 9, etc.; gs. his (hys), 1. 11, etc.; ds. him (hym), 1. 10, etc.; as. hine (hyne), 1. 6, etc.; for pl. see *hī*.
- hēa, adv., *high*: 48. 9.
- hēah, adj., *high*: wk. nsf. hēa, 31. 14; hēah, 34. 17; comp. wk. npm. hēaran (MS. hearam), 61. 18; hēran, 61. 24; sup. wk. nsm. hēhsta, 58. 10; hēhstan, 6. 7; nsn. hēhste, 6. 11; 41. 8, 17; 58. 8, 11; hēhstæn, 13. 6; nsf. hēhste, 6. 10; hēhsta, 62. 25; hēhsten, 6. 5; gsn. hēhstan, 5. 23 (2); gsf. 5. 23; 6. 1; dsf. 9. 7, 8, 9; asn. hēhste, 58. 11.
- healdan, rv., *hold, keep*: 3. pl. healdað, 29. 17; imp. heald, 25. 23; inf. 3. 13, 17; 22. 18; haldan, 53. 10; ger. healdenne, 4. 2; haldenne, 35. 17.
- healic, adj., *high, exalted*: comp. wk. dp. healicran, 17. 14.
- heall, f., *hall*: ds. healle, 44. 19.
- hēanlic, adj., *lowly, humble*: comp. wk. dp. hēanlicran, 17. 14.
- hefig, adj., *heavy, grievous*: nsn. 40. 9; 26. 1 (MS. hefgi); asn. 25. 27; apn. hefige, 25. 26.
- hefiness, f., *heaviness, sorrow*: ds. hefenesse, 29. 14; as. hefinesse, 26. 3.
- þhēhfæder, m., *patriarch*: dp. hēfederum, 61. 26.
- hēl, f., *health; salvation*: gs. hēle, 34. 19; ds. hēle, 37. 10; as. 4. 16; 32. 14; 33. 18; hēle, 34. 2; vs. 11. 7.
- helan, sv. 4, *conceal, hide*: imp. hel, 53. 7; inf. 67. 10.
- hell, f., *hell*: ds. helle, 65. 21; 67. 25.
- þhelp, f., *help, aid*: ds. helpe, 68. 24; helpan, sv. 3. w. dat., *help, aid*: 3. pl. helpað, 68. 16.
- hēo, pron., *she*: n. and a. 3. 4, etc.; g. and d. hyre, 36. 5, etc.; for pl. see *hī*.
- heofenlic, adj., *divine*: asn. heofenlice, 12. 14.
- heofon, f., *heaven*: ns. (?) heofene, 9. 14; dp. heofenum, 65. 22, 26.
- heofonrīce, n., *kingdom of heaven*: as. (?) 8. 1.
- heonan, adv., *hence, from here*: 47. 10.
- heorde, m., *shepherd, guardian*: as. heorde, 3. 12.
- hēr, adv., *here*: 2. 16; 8. 21; 54. 6; 55. 1; 68. 26; 69. 18; hēr, 23. 12; 45. 22; 63. 24; 64. 20, 34; 65. 27; 68. 6; 70. 4.
- herfest, m., *autumn, harvest-time*: ns. 9. 19.
- herian, wv., *praise*: 2. sg. herast, 36. 5; opt. 2. sg. hāre, 49. 18.
- hēs, f., *behest, command*: is. hēse, 9. 13, 14.
- hī, pl. pron., *they*: n. and a. 16. 8; hī, 10. 3; g. heora, 9. 14; d. him 31. 11, etc.
- hīgian, wv., *strive, hasten*: imp. hīga, 47. 17.
- hit, pron., *it*: n. and a. 3. 9; hyt, 3. 10, etc.; g. his (hys); d. him (hym); for pl. see *hī*.

þhlæder, f., <i>ladder</i> : ds. hlædre, 45. 17.	2. 17; 30. 11; 35. 1; 43. 1; 2. 2 (MS. hure); hûre, 40. 10.
þhlaf, m., <i>bread</i> : as. hlaf, 8. 18.	hûs, n., <i>house</i> : 1. 13; vs. 11. 7.
hlaford, m., <i>lord, master, ruler</i> : ns. hlaford, 25. 10; 60. 27; gs. hlafordes, 2. 8, 13; 23. 14; 24. 11; 25. 11; 44. 20; 61. 10, 13 (?); ds. hlaforde, 8. 11; 44. 10; 60. 26; 61. 1, 21; 62. 22; 69. 16; as. hlaford, 25. 2; 60. 21, 23; np. hlaforas, 61. 24; ap. hlafordes, 61. 18.	hwâ, pron., <i>who</i> : n. 16. 23, etc.; hwat, 25. 2, etc.; g. hwæs, 18. 22, etc.; d. hwam, 3. 18, etc.; i. hwI, 19. 18, etc., hwig, 39. 10.
hlistan, wv., <i>listen</i> : ger. hlistenne, 32. 16.	hwær, adv., <i>where</i> : 51. 8, etc.; hwærhwugu, <i>anywhere</i> : 51. 10.
hogian, wv., <i>think about, purpose,</i> <i>resolve</i> : 1. sg. hohgie, 35. 19; pret. 1. sg. hohgode, 35. 12; hoggode, 36. 10.	hwæthwugu, pron., <i>something</i> : 1. 7, etc.
hréoh, adj., <i>rough, stormy</i> : sup. nsf. hréohost, 30. 1.	hwæther, adj. pron., <i>which of two,</i> <i>whether</i> : 3. 3, etc.; hweðer, 8. 8, etc.
þhrine, m., <i>sense of touch</i> : is. 6. 15.	hwanon, adv., <i>whence</i> : 51. 7.
þhrinung, f., <i>touch</i> : ds. hrinunge (MS. hyrinunge), 18. 13.	hwenne, interrog., <i>when</i> : 46. 20.
hü, adv., <i>how</i> : 2. 20, etc.; often w. <i>ne</i> as <i>hü ne hæfð</i> , 16. 4: <i>does</i> <i>he not have?</i>	hwerflan, wv., <i>return</i> : 3. sg. hweorfð, 9. 13; hwerflað, 9. 20; 3. pl. 9. 23; hweorfiað, 9. 24.
huntigan, wv., <i>hunt</i> : inf. 2. 10.	hwil, f., <i>space of time</i> : as. hwile, 12. 4, etc.; <i>while</i> , 1. 17; dp. hwilum, 2. 9, etc.; ȝhwile þe, conj., <i>while</i> : 1. 17, etc.
hüru, adv., <i>at least, certainly, even</i> :	hwilc, pron., <i>which, of what kind</i> : 8. 6, etc.; hwylc, 5. 12, etc.
	hwyrft, m., <i>turning</i> : as. 21. 8.
	hylf, m., <i>handle, shaft</i> : ap. hylfa, 1. 2.
	hyred, m., <i>household, court</i> : gs. hyredes, 8. 9; ds. hyrede, 44. 16.

I.

c, pron., <i>I</i> : 1. 2, etc.; yc, 11. 11.	ingeþance, 18. 4, 15; 19. 1; 21. 20; as. 18. 21; is. 2. 19; 19. 3; 21. 13, 15.
teowan, wv., <i>reveal, show; look</i> <i>upon</i> : 3. sg. ȝowâ, 42. 10; pret. 1. pl. teowedon, 7. 21; Inwedon, 7. 19; opt. 3. sg. ȝowie, 47. 18; inf. ȝowian, 42. 10; ȝawian, 48. 13.	innan, adv., <i>from within</i> : 3. 9.
inera, adj. (comp. of inne), <i>inner</i> : wk. ipn. inran, 18. 19; 19. 14.	þinsegel, n., <i>seal</i> (Lat. insigillum): ns. 23. 14.
ingeþane, n., <i>mind, intellect</i> : ds.	þinstape, adv., <i>immediately</i> : 62. 31.
	inwordlice, adv., <i>inwardly; thor-</i> <i>oughly</i> : 34. 15; sup. inweardli- cest, 55. 14.

K.

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| <p>†kigcel, m., <i>cudgel</i> (?): as. kigclas, 1. 1.</p> <p>king, m., <i>king</i>: ns. Kyng, 61. 13; kinning, 70. 4; gs. kinges, 65. 19; 68. 27 (MS. kiniges); cynges, 44.</p> | <p>2, 18; as. 65. 17; kyng, 61. 13; gp. kynninga, 59. 20; kynga (MS. kcynga), 61. 14.</p> <p>kinn, n., <i>race, kin</i>: gs. kinnes, 68. 20; kynnes, 61. 10; cynnes, 69. 27.</p> |
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L.

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| <p>lā, interj., <i>oh, ah</i>: 4. 8; 18. 9; 34. 11; 46. 1; 48. 7; 49. 12; 51. 4.</p> <p>†lādteow, m., <i>guide</i>: as. (?) lādewes (MS. laðtewes), 45. 4.</p> <p>lāas, n., <i>falsehood</i>: ns. 41. 15.</p> <p>lāca, w.m., <i>leech, physician</i>: ns. 48. 1.</p> <p>lāce, m., <i>leech, physician</i>: ns. 48. 12.</p> <p>lācedōm, m., <i>medicine, medical treatment</i>: ip. lācedōmum, 48. 3.</p> <p>lādan, wv., <i>lead, guide</i>: opt. 2. sg. lāde, 49. 5; imp. lād, 49. 18.</p> <p>†lāen, f., <i>lease</i>: ds. lāne, 2. 8; lāenan (?), 2. 11 (adj.?).</p> <p>lāne, adj., <i>temporary</i>: nsn. 24. 16; asm. lānan, 25. 2; np. lēne, 7. 18; wk. gpn. (?) lānenā, 2. 14; wk. dpn. lānan, 1. 17.</p> <p>lār, f., <i>teaching, advice</i>: as. lāre, 53. 20; ip. lārum, 65. 13.</p> <p>lāran, wv., <i>teach, instruct; advise</i>: 1. sg. lāre, 1. 8; 55. 13; lēre, 61. 18; 2. sg. lārst, 4. 20; 22. 19; 42. 18 (MS. lāst); lārst, 8. 9, 10, 15; 13. 8; 30. 26; 32. 1; 3. pl. lārað, 21. 3; pret. 2. sg. lārdest, 7. 20; 8. 1, 2; 54. 2; 55. 19; 8. 3 (MS. lārdesd); lārdest, 7. 18; 14. 9, 10; 3. sg. lārde, 1. 15; opt. 2. sg. lāre, 43. 19; 45. 7; lēre, 12. 17; 13. 22; imp. lār, 54. 2; inf. 39. 22; ger. lārenne (MS. lārenne), 32. 16.</p> <p>lās, adv., <i>less</i>: 35. 1; 36. 17; 37. 2;</p> | <p>lēs, 35. 13; lāsse, 16. 18; 59. 8; lēasan, 30. 22.</p> <p>lās, conj., <i>lest</i>: (þI or ðē) w. opt., 4. 17; lāst, 49. 1; w. ind. lēs, 15. 10; lāste, 31. 23.</p> <p>lāssa, adj., <i>less</i>: dsf. lāssan, 44. 13.</p> <p>lāstan, wv., <i>do, perform</i>: opt. 3. sg. lāste, 32. 24.</p> <p>lātan, rv., <i>let, allow; leave</i>: 3. sg. lāt, 67. 10; imp. 14. 2 (MS. lād); inf. 43. 16; lātan, 32. 19.</p> <p>land, n., <i>land</i>: ds. lande, 2. 12; 21. 21, 24; 28. 18; as. land, 45. 21.</p> <p>lang, adj., <i>long</i>: ns. lang, 10. 7; asm. langne, 44. 7; lāengne (MS. lāgne), 44. 6.</p> <p>lange, adv., <i>long, long time</i>: lange, 12. 3, 6; 13. 20; 49. 6; 55. 2; 57, 2; 69. 32; lang, 52. 17; 59. 30; comp. leng, 12. 4; lāng, 36. 17.</p> <p>lārēow, m., <i>teacher</i>: as. lārewas, 45. 4.</p> <p>†lādian, wv., <i>hate</i>: inf. 48. 4.</p> <p>leaf, n., <i>leaf</i>: ns. 10. 3.</p> <p>†lēan, sv. 6., <i>blame, censure</i>: 1. sg. lēa, 61. 17.</p> <p>lencten, m., <i>springtime</i>: ns. 9. 19.</p> <p>lēof, adj., <i>pleasing, agreeable</i>: comp. ns. lēofre, 18. 8.</p> <p>lēogan, sv. 2., <i>lie</i>: 1. sg. lēoga, 24. 2; inf. 24. 2.</p> <p>lēoht, n., <i>light, brightness, brilliance</i>: ns. 6. 12; gs. lēohtes, 6. 2;</p> |
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44. 27; 47. 8; ds. lēohte, 31. 15; 35. 3; 49. 9; 49, 6 (MS. lohte); as. lēoht, 9. 15; 35. 5; 37. 1; is. lēohte (MS. leothte), 44. 21.
- lēoht, adj., *light, bright*: asm. lēohtne, 9. 15.
- leornian, wv., *learn, study, read*: pret. 1. sg. leornode, 41. 2, 7; 2. sg. leornodest, 20. 13; leornedost, 20. 16; 21. 7; leornodest (MS. leorndes), 64. 27; leorneodest (MS. leorneodes), 20. 12; imp. leorna, 65. 8; leorniæn (!), 68. 8.
- †leornung, f., *learning, study*: ds. leornunga, 41. 1.
- lettan, wv., *hinder, impede*: 3. pl. lettað, 40. 6.
- līc, n., *body*: as. 42. 4, 12; 43. 13.
- līcan, wv., *impers., please*: 3. sg. līcað, 61. 15; pret. 3. sg. līcode, 1. 16; opt. 3. sg. līcie, 47. 1; 54. 4.
- līchama, wv., *body*: ns. 66. 6; līchaman, 41. 12; 66. 27; līchama (MS. lichaman), 10. 12; gs. līchaman, 4. 15; 31. 3; 34. 14; 37. 10; 41. 14; 44. 25, 26; 59. 6; 63. 21; 64. 14; 65. 4; 67. 3; līchoman, 40. 7; lychoman, 56. 13; līcuman, 26. 9; 27. 11; 29. 14; lycuman, 31. 5; ds. līchaman, 34. 8; 41. 12; 49. 2, 3; 66. 19; 67. 32; lychaman, 60. 6; līcuman, 29. 13; lycuman, 13. 23; as. līchaman, 48. 21; līcuman, 16. 10; lycuman, 8. 4; 13. 17; np. līchaman, 10. 8, 11.
- līchamlic, adj., *corporeal, bodily, material*: npn. līchamlican, 66. 27; np. līchamlice, 51. 9; ipn. līcumlicum, 31. 16; līchamlicum, 31. 21.
- līchamlice, adv., *corporeally, bodily, in the flesh*: 6. 14; 7. 8; 19. 15.
- līcwyrd, adj., *acceptable*: ns. 13. 24 (MS. licworðe).
- lim, n., *limb, member*: as. 42. 9.
- †līne, wf., *line*: ns. 20. 20; lyne, 21. 9; ds. līnan, 20. 17; as. līnan, 21. 6.
- līðe, adj., *mild, soothing*: ipm. līðum, 48. 3.
- līcian, wv., *see, look; take heed*: 3. pl. līciað, 44. 22; opt. 3. sg. līchige, 31. 12; 45. 8; līcie, 46. 10; līcige, 45. 13; imp. līca, 17. 9; inf. 43. 21 (2); 45. 19; 45. 9 (?); līcigan, 34. 22.
- †līhsceaft, m., *bar (?)*, *bolt (?)*: ap. līhsceaftas, 1. 2.
- lufian, wv., *love*: 1. sg. lufige, 11. 10; 12. 14; 13. 12, 19; 15. 20; 16. 3 (2), 8, 12, 13, 17, 18; 19. 11; 25. 17; 33. 12; 39. 14; 42. 24, 25; 35. 15; 43. 3, 4, 5, 6, 7; 2. sg. lufast, 16. 2, 5, 6, 7; 25. 1, 6, 12; 27. 18; 33. 19; 40. 3; 42. 6; 58. 3 (2), 5 (2), 7; lufæst, 33. 16; 3. sg. lufað, 5. 16; 7. 4; 13. 19; 19. 11; 25. 27; 28. 16; 42. 3; 44. 14; 58. 12, 13, 15 (2); 3. pl. lufiað, 5. 17, 18; 40. 2; pret. 2. sg. lufadeðt, 38. 20; lufodest, 38. 6; 42. 14; 3. sg. lufode, 42. 22, 23; lufede, 42. 22; 48. 11; 3. pl. lefdon, 67. 19; opt. 2. sg. lufige, 25. 8; 30. 11 (2), 12; 61. 17, 18; lufið, 15. 22; 3. sg. lufige, 42. 1; 58. 13, 14 (2); 3. pl. lufigen, 69. 7; pret. 1. sg. lufede, 23. 12; 3. sg. lufode, 42. 21; 48. 0; inf. 5. 17; 15. 18; 19. 0; 23. 0; 25. 18; 42. 15; 19. 10 (MS. lufla); ger. lufianne, 16. 16; 30. 0; pr. p. lufende, 14. 7; 24. 10; lufendas (as noun), 42. 2.
- lufu, f., *love*: ns. 29. 15; 29. 11;

43. 12; 7. 7 (MS. lunu); lufe, 29.
 11; 36. 13; luſa, 29. 6; gs. luſu,
 29. 8; ds. luſe, 42. 16; as. 12. 22;
 27. 17; 28. 11; 29. 16; 42. 16;
 dp. luſum, 38. 4, 5, 8, 10; 39. 8(2).
lust, m., *pleasure, desire, lust*: ns.
 36. 14, 16; ap. luſta, 23. 4, 7.
lustlice, adv., *gladly*: 11. 18.
lybba, wv., *live, be, exist*: 2. sg.
 lifast (MS. luſfast), 59. 3; 57. 11
 (MS. ib.); leofest, 58. 18; lifað,
 64. 10; 3. sg. lifað (MS. luſfað),
 6. 22; 61. 11 (MS. ib.); 1. pl. lyfað,
 18. 10; lybbað, 10. 9; 44. 19, 20;
 3. pl. 6. 9 (2); pret. 1. sg. lyfde,
 58. 1; opt. 2. sg. libbe, 56. 3 (2);
 lybba, 43. 24; 44. 17; 56. 7, 10;
 57. 6, 8, 9, 14; libban, 58. 6 (2);
 pr. p. libbendu, 3. 5; lybbende,
 10. 13; 56. 12; 59. 27.
lyf, n., *life*: ns. 33. 18 (2); 38. 3;
 50. 7; 64. 17, 19; lif, 6. 9; gs.
 lyfes, 5. 22, 28; 8. 13, 14; 12. 22;
25. 18; 58. 2; 60. 1; ds. lyfe, 9.
 2; 25. 17; 43. 23; 58. 24; 64. 21;
 67. 23; 70. 3; life, 33. 13; 43. 18;
 59. 25; 60. 3, 14; 62. 1; as. lyf,
 9. 1; 25. 10; 60. 12; lif, 28. 12;
 vs. lyf, 11. 8; dp. lyfum, 13. 25.
lyhtan, wv., *make light, reflect*:
 3. pl. lyhtað, 31. 9, 10.
lystan, wv., impers. w. dat. of
 person and gen. of thing, *please*:
 3. sg. lyst, 2. 8; 14. 22; 34. 9;
 36. 15, 17; 37. 3, 4, 5; 42. 4, 6;
 50. 1; lyste, 1. 6; 14. 22; 36. 1;
 46. 16, 21; 47. 2; 59. 33; 64. 12;
 lystæ, 52. 4; 3. pl. (?) lyst, 67. 22;
 opt. 3. sg. lyste, 39. 1.
lytel, indecl. noun, *little*: as. litel,
 25. 15.
lytel, adj., *little*: ds. lytlum, 30. 22;
 as. lytel, 66. 17.
lytel, adv., *little*: 41. 4; lytle, 26.
 15; 52. 6; lytlum (dat. of lytel,
 adj.), 45. 16 (2); 58. 14.

M.

- mæg**, m., *kinsman*: ap. mæga,
 68. 16.
mænan, wv., *mean, signify*: pret.
 3. sg. mænde, 61. 34.
mæð, f., *measure, degree, kind*: ds.
 mæðe, 31. 9, 24; 32. 17; is. mæpe,
 55. 9.
†maga, adj., *able, strong*: ns. 1. 9.
magan, swv., *be able; avail*: 1. sg.
 mæg, 19. 17; 22. 20; 23. 5, 8;
 25. 15; 30. 19 (2); 33. 9 (2); 34.
 5; 35. 20; 39. 1, 18; 43. 26; 46.
 16; 49. 18; 50. 4; 53. 10, 21; 57.
 2; 59. 15; 64. 23; 66. 15; 69. 25;
 meg, 13. 3; 26. 5; 2. sg. meaht,
 40. 1; 43. 18; 3. 15 (MS. mehat);
 myht, 31. 13; 37. 15; 66. 22, 25;
- miht, 47. 11; 62. 34; myhte (MS.
 myh), 47. 14; 3. sg. mæg, 1. 16;
 5. 13, 14, 17; 19. 3; 21. 10; 29. 13;
 30. 14, 21; 31. 12, 23; 43. 21,
 22 (2), 26; 44. 16; 45. 2, 6; 47. 9;
 48. 2 (2); 66. 27; 68. 3; 60. 5 (MS.
 mæga); meg, 59. 13; 1. pl. magon,
 6. 14; 7. 13; 15. 7; 66. 20, 29, 33;
 68. 11; 1. du. magon, 47. 6; 3. pl.
 magon, 8. 17; 35. 2; 39. 6; 40. 3;
 47. 9; 60. 15; 61. 19; 66. 28;
 68. 17, 22, 27, 29, 30; pret. 1. sg.
 meihte, 1. 5, 7; mahte, 21. 19; 22.
 20; mæhte, 20. 4; 2. sg. myhtst,
 31. 5; myhtast (MS. mythtas),
 16. 23; mihtest, 32. 11; 3. sg.
 meuhtest, 20. 14; meahte, 2. 23;

- mihte, 5. 4 (2); 1. pl. mehton, 64. 31; 3. pl. meahton, 60. 16; opt. 1. sg. mage, 2. 3; 11. 14, 16; 14. 3; 23. 1 (2); 35. 17; 37. 10; 40. 10; 46. 3; 54. 1; 55. 18; 59. 25; 62. 13; 66. 13, 14; mæge, 1. 14; 11. 18; 15. 3, 14; 18. 6, 21; 19. 7; 26. 13; 27. 1; 29. 1; 33. 10; 39. 19; magæ, 24. 7; 49. 13; 2. sg.. mage, 4. 6, 16; 23. 17; 42. 11; 46. 8; 47. 12; 49. 5; mæge, 18. 14; 23. 15, 16; 24. 10; 30. 21; 52. 1; mægæ, 23. 16; magæ, 47. 16; 3. sg. mage, 1. 12; 4. 1, 4; 31. 21; 33. 2; 34. 22; 43. 24; 63. 22; mæge, 19. 4; 21. 22; 30. 7; 1. pl. magen, 62. 6; 66. 8; 1. du. 49. 11; 3. pl. 30. 5; 47. 10; 67. 6; pret. 1. sg. myhte, 23. 3; 49. 7; 63. 5; 26. 17 (MS. mythte); mihte, 31. 1; 2. sg. myhte, 60. 2; 62. 8; mæht, 46. 15; mahte, 62. 23; 3. sg. meahte, 64. 4; 67. 18 (?); mæhte, 16. 23; mahte (MS. matte), 18. 5.
- man, m., *man, person*: ns. man, 20. 25; 21. 10; 24. 12; 27. 5; 31. 18, 20; 34. 21; 43. 9, 20, 24; 45. 3; 50. 20; 51. 2, 3; 65. 16, 20; 69. 5, 13, 34; mann, 44. 2; gs. mannes, 63. 30; ds. men, 39. 10; 41. 8, 18; 43. 6, 8; 47. 19; 57. 3; 69. 22; mæn, 42. 8; as. man, 11. 1; 63. 19, 31; np. men, 8. 6; 16. 9, 12; 44. 20; 65. 25; 67. 5; 69. 20, 31; gp. manna, 4. 12; 8. 19; 10. 7, 17; 11. 2; 37. 11; 42. 3; 52. 15, 19; 58. 29; 60. 4, 10, 14; 62. 33; dp. mannum, 5. 10; 42. 10; 53. 3; 62. 24; ap. men, 4. 9; 8. 14; 35. 18.
- man, indef. pron., *one, people, they*: ns. man, 6. 12; 7. 3, 4; 17. 13; 19. 3, 8; 20. 8(2), 10, 18; 25. 27;
27. 4; 29. 4; 30. 6, 14, 16, 24; 45. 7; 46. 11; 2. 6 (MS. m); 4. 4 (MS. me on); gs. mannes, 4. 3; as. man, 2. 8; 21. 20.
- manian, wv., *admonish, warn*: 2. sg. manast, 7. 12; 3. sg. mannað, 6. 3; manað, 49. 17.
- manig, adj., *many; many a, much*: nsm. manig, 60. 23; 41. 5; mani, 44. 1; asm. manigne, 1. 9, 12; 60. 24; asm. manig, 1. 12; monige, 69. 15; mani, 69. 15; np. manige, 60. 2; mænege, 60. 4; npf. manige, 28. 7; manega, 52. 17; dpn. manegum, 62. 22; dp. 59. 24; apm. manege, 1. 20; 60. 32; manige, 44. 5; apf. manega, 66. 12; mænega, 53. 3; apn. manega (MS. mare ga), 59. 16; ap. manige, 23. 4; ipf. manegum, 62. 7.
- manigfeald, adj., *many, numerous*: npf. manigfealde, 25. 26.
- mannisc, adj., *human*: ds. manniscum, 27. 10.
- mēd, f., *reward, meed*: as. mēde, 60. 13.
- medeme, adj., *worthy, proper, perfect*: ap. medeme, 52. 14; medemu, 5. 11.
- †menian, wv., *proceed, direct one's self*: opt. 3. sg. menige, 1. 9.
- metan, sv. 5., *compare*: 2. sg. metest (MS. mest), 17. 10; metst, 61. 8.
- mete, m., *meat, food*: ds. 37. 8, 6; gp. metta, 37. 4.
- mettrimness, f., *weakness, infirmity*: np. mettrimynsse, 40. 7; ap. mettrimnesse, 40. 8.
- †mettrum, adj., *weak, sick*: comp. ns. mettrumra, 49. 2.
- micel, adj., *much, many*: nsm. 20. 10; asf. micle, 29. 18; 68. 15; 10. 8 (MS. milcle); asn. micel, 12. 2; mycle, 35. 5; isn. miclum, 24. 13;

- apn. micla, 59. 16; apf. mycela, 7. 10; comp. n. mā, 62. 13; g. māran, 28. 5; dsf. 44. 12, 13; 47. 17; a. mā, 1. 11; 14. 21; 36. 15; 37. 6, 9; māre, 17. 13; 20. 2; 65. 28; māran, 3. 17; māren, 37. 11; 66. 1 (2); māran (MS. maram), 50. 2; sup. ns. māest, 14. 16 (2); nsn. māeste, 41. 9; māst, 55. 15; asm. māstne, 39. 15; 59. 21; a. māstan, 68. 14; ap. māst, 60. 12.
- micle, adv., *much, very much*: micle, 21. 18; 31. 14; 37. 11; 43. 11; 62. 16; 67. 4; 69. 17; mycle (MS. myclce), 41. 6; micle (MS. milcle), 64. 32; mycle, 25. 8; 37. 9; mycele, 16. 19; micel, 58. 19; miclum, 29. 7; 58. 12, 13; 66. 7; myclum, 47. 18; comp. mā, 16. 18, 19; 25. 8; 36. 5; 37. 1; 47. 2; 48. 16; 59. 25; 66. 13, 21; 68. 19, 30; māre, 21. 18; 31. 14; 44. 27; 45. 2; 46. 6; 57. 1; 60. 13; 65. 12, 15, 18, 20; 67. 4; 68. 1, 31, 33; māran, 30. 23; 32. 20; 35. 16; sup. māest, 39. 17.
- mid, prep., *with, together with; by means of*: w. dat. 1. 5, 11, 14, etc.; myd, w. instr., 30. 12, etc.
- mid, adv., *therewith*: 1. 2; myd, 30. 14, etc.
- middangeard, m., *world, earth*: ns. 66. 31; gs. middangeardes, 6. 13; myddangeardes, 59. 21; ds. middangearde, 9. 17; myddangearde, 43. 9.
- midde, f., *middle*: gs. middes, 20. 17.
- mihtig, adj., *mighty, retentive*: ns. 4. 1.
- mildheortness, f., *mercy, pity*: ns. mildheortnes (MS. mildheornes), 22. 15; ds. mildheortnesse, 5. 2.
- milts, f., *mercy, favor*: as. miltse, 2. 13.
- mīn, pos. pron., *my, mine*: n. 3. 10, etc.; g. mīnes, 2. 2; d. mīnum, 3. 19, etc.
- †mislic, adj., *various, divers*; apn. mislicu, 3. 2; mislicum (adv.?), 53. 3.
- mōd, n., *mind, intellect; heart*: ns. 2. 21; 3. 1, 3; 27. 2; 29. 17; 64. 10, 11; 66. 19; gs. mōdes, 2. 2; 4. 15; 22. 4, 6, 11, 18; 26. 6, 8; 28. 9; 29. 17; 31. 2; 34. 14; 44. 25; 45. 1, 15; 47. 13; 48. 5; 64. 26; 66. 20, 33; 2. 20 (MS. modis); ds. mōde, 2. 21; 5. 21; 8. 4; 16. 13; 27. 10; 33. 1, 6; 34. 1, 8; 37. 14; 39. 5; 47. 5; 49. 2, 3; as. mōd, 46. 10; 48. 21; 63. 10; 48. 15 (MS. moð).
- mōdor, f., *mother*: ns. 69. 28, 29.
- mōna, wm., *moon*: ns. 9. 15; ns. (?) monnan, 17. 20; gs. mōnan, 17. 18; ds. 17. 15; 18. 7; 45. 12; as. 19. 16; 66. 29.
- morgen, m., *to-morrow*: ds. 17. 16
- morgen, 45. 23.
- mōtan, swv., *be able, be allowed*: 1. sg. mōte, 13. 15; 3. sg. mōt, 68. 1; pret. 2. sg. mōst, 56. 10; 3. pl. mōston, 10. 18; opt. 2. sg. mōte, 46. 11; 3. sg. 2. 9; 70. 2; 1. pl. mōten, 67. 6; pret. 3. sg. (?) mōsten, 67. 17.
- †mund, f., *remembrance*: as. munde, 67. 24.
- †murge, adv., *merrily, happily*: 1. 13.
- mūs, f., *mouse*: dp. mūs, 16. 7.
- †mydlinga, adv., *to a moderate extent*: 58. 14.
- †mydwyrhta, wm., *co-worker*: ns. 30. 14.

myht, f., *power*: ip. myhtum (MS. myththum), 30. 17.
 †mynegian, wv., *remind*: 2. sg. mynegast, 31. 4.

†myrran, wv., *disturb, hinder*: 3. pl. myrrað, 40. 6.
 myst, m., *mist, dimness*: as. 43. 17.

N.

nā, adv., *not*: 17. 4 (16 times); nō, 69. 25.
 nabban, see under habban.
 nacod, adj., *naked, nude*: asm. nacode, 42. 7; nacodne, 47. 13.
 nādre, f., *adder*: dp. nādran (MS. nādram), 36. 17.
 nāfre, adv., *never*: 12. 10 (29 times); nēfre, 5. 8 (4 times).
 nāhwār, adv., *nowhere, not at all*: 34. 12 (MS. nawar); nāwer, 61. 7, 29; 66. 28.
 nān, adj., *no, none*: ns. 2. 6, etc.; gs. nānes, 4. 3, etc.; ds. nānum, 7. 15, etc.; as. nānne, 3. 14, etc.; nāne, 30. 7, etc.; nān, 4. 11, etc.; np. nāne, 68. 29; gp. nānre, 27. 18; dp. nānum, 5. 20; ap. nāne, 5. 5, etc.
 †nānig, adj., *no*: asf. nānege, 67. 24.
 nānwihit, pron., *nothing*: 4. 14, etc.; nāwit, 21. 1; nānewiuhit, 66. 4.
 nāwiht, pron., *nothing, nought*: n. and a. 15. 16, etc.; nāht, 5. 10, etc.; nāhte (MS. nacwte), 7. 11; d. nāhte, 5. 6, etc.; nāwuihite, 62. 28; a. nāht, 5. 11; nāwiht (MS. nawh), 32. 18; nāwt, 8. 2; nāwit, 20. 24; nāwyht, 30. 14; nāwuht, 59. 12.
 nāper, conj., *neither*: often with nē, 1. 5, etc.; nāwper, 34. 19, etc.; 33. 8 (MS. nawaper).
 ne, adv., *not*: 1. 6, etc.
 nē, conj., *neither*: often with nāper, 1. 5, etc.

nēah, adj., *near, nigh, close*: comp. np. nēar (MS. mær), 44. 17.
 nēah, adv., *near, nearly; lately*: 59. 29; 61. 29; 66. 28 (2); nāh, 49. 4; comp. nēar, 49. 6; nēar, 53. 15, 16; 66. 29; in expression *near and near, nearer and nearer*: 45. 17; sup. nēhst, 65. 3.
 nearo, adj., *narrow, strait*: asm. nearone, 44. 9.
 †nēhsta, wv., *neighbor*: as. nēhstan, 19. 9.
 nēde, adv., *of necessity*; w. sceal, *needs must*: 35. 7; 37. 9, 12; 69. 22; nēde, 66. 15; nēde, 24. 1; 25. 4.
 nemnan, wv., *name, mention*: 1. sg. nemne, 17. 13; pret. 3. sg. nemde, 64. 33.
 nēod, f., *need, necessity, obligation*: ns. 14. 16; 55. 15; ds. nēode, 9. 6.
 †nēodbehāfe, adj., *necessary*: np. 30. 2.
 nese, adv., *no*: nese, 17. 12, 20; 67. 30; nes, 16. 9; nese, nāse, 68. 7; nese, la nese, *no, oh no*: 4. 3; 46. 1; 51. 4; 60. 31; nāse, la nese, 49. 12.
 niman, sv. 4, *take*: pret. 1. pl. nāmon, 6. 17.
 nīwan, adv., *recently, lately*: 35. 23.
 notian, wv., *enjoy*: imp. nota, 47. 15.
 nū, adv., *now*: 1. 15, etc.
 nyht, f., *night*: gs. nihte, 47. 6; as. nyht, 9. 15, 18.
 †nytēn, n., *animal, beast*: np. nytēnu, 10. 6, 10; 16. 8, 11.

nytt, f., <i>use, utility</i> : gs. nyttas, 13. 18.	w. gen., 3. pl. nyttiað, 44. 23; w. acc., inf. 43. 25.
nytt, adj., <i>profitable</i> : np. nytte, 40. 5; comp. asf. nyttan, 16. 21.	nytwyrðe, adj., <i>useful, profitable</i> : ns. 2. 16 (MS. nytwyrde); as. 43. 1.
þnyttian, wv., <i>enjoy, use, profit by</i> :	

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þöden, f., <i>threshing-floor</i> : ds. ödene, 44. 19.	þonbrerdnes, f., <i>inspiration</i> : ns. 25. 17.
of, prep. w. dat., <i>of, from, concerning</i> : 13. 9, etc.	onbirdan, <i>inspire, incite</i> : opt. 3. sg. onbirde, 30. 9.
ofer, prep., <i>over, above</i> : w. acc. 58. 8; ofor, 10. 23; w. dat. 3. 16, etc.	ondrēdan, wv., <i>fear, dread</i> : 1. sg. ondrēde, 33. 11, 13, 14; 40. 8; 43. 3; 46. 9; 62. 18; 64. 17; ondræde, 20. 24; 2. sg. ondrēdest, 20. 21; 25. 6; 33. 19 (MS. ib.); (MS. ondrest); pret. 3. sg. ondræd, 67. 26; opt. pret. 2. sg. ondrēde, 33. 21.
ofercuman, sv. 5, <i>overcome, subdue</i> : 1. pl. ofercumað, 7. 8; 8. 18; pp. ofercumme, 34. 18.	onfundan, sv. 3, <i>learn, find out</i> : pp. onfundne, 14. 7.
þofergemet, n., <i>excess</i> : as. 17. 9 (MS. ofergemeð).	onfōn, rv., <i>receive, take</i> : imp. onfōh, 12. 7; inf. onfōn, 42. 11.
ofergiotolness, f., <i>forgetfulness</i> : is. ofergiotolnesse, 63. 4.	ongēan, prep. w. acc., <i>against</i> : 31. 10; 34. 22; 45. 10.
ofermæto, f., <i>pride</i> : as. 11. 15.	ongēan, adv., <i>back, again</i> : 31. 9, 12; 42. 12.
þofermette, adj., <i>immoderate</i> : nsm. ofermetta, 38. 2; ofermytta, 38. 2.	þongelíhtan, wv., <i>enlighten</i> : opt. 3. sg. ongelíhte, 2. 2.
þoferstælan, wv., <i>convince</i> : 2. sg. oferstælest, 62. 16; pret. 1. sg. oferstælde, 62. 17; pp. oferstæled, 62. 15.	onginnan, sv. 3, <i>begin, attempt</i> : 1. sg. ongynne, 46. 5; 3. sg. onginð, 55. 1; 3. pl. onginnað, 10. 6; opt. 2. sg. ongynne, 55. 13; 3. sg. onginne, 30. 16; inf. ongynnan, 34. 12; 45. 16.
oferswiðan, wv., <i>conquer</i> : 2. sg. oferswiðdest, 8. 5.	þongierwan, wv., <i>divest of, strip</i> : 3. sg. ongiereð, 59. 20.
oferwinnan, wv., <i>overcome, subdue</i> : inf. 14. 2.	ongytan, sv. 5, <i>understand, comprehend</i> : 1. sg. ongyte, 16. 20; 32. 17, 18 (2); 39. 4; 42. 5; 43. 1; 48. 9, 23; 49. 3; 58. 4, 7; ongæate, 41. 3; 2. sg. ongytst, 34. 5, 7;
ofmunan, swv., <i>remember</i> : opt. pret. 1. sg. ofmunde, 62. 20.	
ofsittan, sv. 5, <i>beset, oppress</i> : pp. ofseten, 63. 4.	
oft, adv., <i>often</i> : 3. 1; 17. 13; 69. 5 (MS. ofð); comp. oftor, 61. 30.	
oftéon, sv. 2, <i>deprive</i> : pret. 3. sg. oftéah, 41. 1.	
on, prep., <i>on, upon, in</i> : w. dat. 1. 7, etc.; w. acc. 16. 15, etc.	
on, adv., <i>into</i> : 12. 7.	

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| <p>51. 5; ongitst, 16. 22; 50. 19; ongytst (MS. ongyst), 46. 13; 60. 17 (MS. ib.); 3. sg. ongyt, 11. 2 (2); 28. 14; ongit, 6. 12; ongæt, 68. 21; 3. pl. ongēaton, 60. 3; ongæaton, 19. 19; ongyotað, 69. 6; ongytað (MS. ongytat), 11. 9; opt. 2. sg. ongyte, 25. 21; 32. 5, 14; 35. 8; 53. 6; ongeate, 60. 19; ongytæ, 19. 18; 3. sg. ongyte, 31. 26; 42. 1; ongytæ, 18. 15; 1. pl. ongeatan, 7. 18, 20; inf. 2. 23; 6. 14; 11. 16; 14. 14, 19; 17. 1; 18. 14; 19. 14; 20. 15; 22. 20; 23. 15; 25. 14, 15; 31. 18, 22, 23; 32. 6; 46. 4; 49. 13; 53. 18; 57. 3; 58. 16; 60. 15; ongitan, 42. 7; 47. 16; 55. 18; 60. 5; ger. ongytænne, 31. 25; ongyttanne, 39. 16; 41. 4; pp. ongyten, 21. 16; 58. 25; ongitten, 53. 6; ongitan, 28. 14.</p> <p>onhagian, wv., impers., <i>be fitting, please, become</i>: opt. 3. sg. onhagine, 2. 16; onhagie, 4. 13; onhagað, 26. 7; 46. 5; 65. 10.</p> <p>þonhwærfedness, f., <i>change</i>: ds. onhwærfednesse, 9. 5.</p> <p>þonlīcness, f., <i>similitude, image</i>: ds. anlīcnesse, 9. 16; 11. 1.</p> <p>þonlōcian, wv., <i>look on, look at</i>:</p> | <p>1. pl. onlōciað, 31. 22; opt. 1. sg. onlōcige, 26. 16.</p> <p>onlyhtan, wv., <i>illuminate</i>: w. gen. 3. sg. onlyht, 31. 7; w. acc. 3. sg. onlēoht, 44. 25; onlīht, 44. 25.</p> <p>þonriht, adv., <i>rightly</i>: 13. 8.</p> <p>onscynian, wv., <i>shun, avoid</i>: 3. pl. onscyniað, 45. 11; onscuniað, 47. 8; inf. onscunian (MS. onscinian), 47. 6.</p> <p>onsendan, wv., <i>send</i>: imp. onsend, 68. 3.</p> <p>þontimber, n., <i>material</i>: as. 2. 6.</p> <p>þonweald, n., <i>power</i>: ds. onwealde 55. 9.</p> <p>openlice, adv., <i>openly, clearly</i>: 5. 20; 42. 9; 64. 24; 67. 7; comp. openlicor, 46. 3; 64. 32.</p> <p>ormōd, adj., <i>hopeless</i>: ns. 49. 4.</p> <p>oð, prep. w. acc., <i>until</i>: 27. 6.</p> <p>oð, conj. w. opt., <i>until</i>: 3. 15; 59. 9; w. ind., 35. 22.</p> <p>ðōer, adj. pron., <i>second, other</i>: ns. 3. 8; 57. 6, etc.; gs. ðōres, 4. 8, etc.; ds. oðōer, 10. 1; as. ðōerne, 5. 15, etc.; np. ðōre, 10. 3, etc.; gp. ðōera, 4. 11, etc.; dp. ðōrum, 5. 20, etc.; ap. oðōere, 17. 15.</p> <p>ðōbe, conj., <i>or</i>: 2. 22, etc.; 46. 11; (MS. of ðe), oðōe . . . oðōe, <i>either . . . or</i>, 9. 5, 6, etc.</p> |
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| <p>racu, f., <i>exposition, discourse</i>: ns. 26. 7.</p> <p>ræd, m., <i>advice, counsel</i>: as. 13. 24; 48. 18 (MS. reð).</p> <p>þrædfast, adj., <i>wise</i>: ns. 61. 9.</p> <p>þrædlīc, adj., <i>expedient, reasonable</i>: comp. ns. rædlicre, 33. 4.</p> <p>þræde, adv., <i>soon, quickly</i>: 52. 5; raðe, 30. 20; comp. raðor, 17. 5, 12.</p> | <p>recan, wv., <i>care, reck</i>: pret. 1. sg. rōhte, 58. 1 (2).</p> <p>reccan, wv., <i>expound, explain; rule, direct</i>: 2. sg. recst, 9. 18; 59. 10; pret. 1. sg. rehte, 32. 10; 63. 9; pret. 2. sg. reahhest, 20. 10; reahte, 3. 1; 3. sg. ræahte, 41. 7.</p> <p>recelēas, adj., <i>careless</i>: np. recelēase, 40. 2.</p> <p>þrēdan, wv., <i>decree, determine</i>:</p> |
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- read, explain:* 2. sg. rēdst, 9. 18; pp. rēden, 50. 6.
- †rēne, m., *mystery, dark saying:* dp. rēnum, 69. 11.
- rest, f., *rest, repose:* ds. reste, 2. 4.
- rīce, n., *kingdom, authority:* ds. 6. 18; [rīce], 6. 18; 14. 8.
- rīce, adj., *great, powerful:* nsm. 69. 4, 13.
- †rīclic, adj., *sumptuous:* nsm. 38. 3.
- rīcsian, wv., *reign, govern:* 2. sg. rīcsast, 7. 17; 11. 13; inf. 59. 23.
- rīdan, sv. 1, *ride:* 3. sg. rīt, 30. 1.
- riht, n., *right, equity, truth:* gs. rihtes (?), 64. 29; ds. rihte, 68. 22.
- riht, adj., *right, proper, correct:* asm. rihtne, 2. 3; 30. 18; 44. 7; 10; rihte, 28. 10; asn. riht, 6. 9; apm. riht, 8. 15; comp. ns. rihtra, 23. 18; rihtre, 39. 8.
- rihte, adv., *right, rightly, directly:* rihte, 13. 7; 16. 22; 22. 3, 4; 24. 14; 25. 7; 26. 4; 34. 5; 39. 3; 46. 17; 58. 16, 25; 61. 3, 10; 62. 15;
24. 9 (MS. rithte); riht, 4. 22; 24. 2; 50. 8.
- rihtlic, adj., *right, just:* comp. ns. rihtlicre (MS. rihtlicre), 33. 3.
- †rihton, used only in phrase *on rihton, right:* 37. 13.
- rihtwīs, adj., *righteous, just:* asm. rihtwīsne, 14. 6; wk. asm. rihtwīsan, 52. 1; np. 62. 1; 69. 7.
- rihtwīsness, f., *righteousness:* ns. rihtwīsnes, 22. 15; 52. 17; gs. rihtwīsnesse (MS. rihtwīsne), 65. 28; as. rihtwīsnesse, 8. 9; rihtwīsnesse, 8. 15.
- †rihtwyrðe, adj., *just, worthy, righteous:* sup. ns. rihtwyrðost, 13. 25.
- †rīman, wv., *enumerate, count:* ger. rīmann, 52. 17; rīmande, 59. 30.
- rine, n., *course:* ap. rina, 9. 14.
- †ripan, sv. 1, *ripen:* 3. pl. rīpað, 10. 5.
- rodor, m., *heaven, firmament:* gs. rodores, 21. 8; 20. 15 (MS. roðores).

S.

- sāe, f., *sea:* ns. 30. 1; ds. sāe, 21. 20; 22. 8; sē, 2. 11; as. sāe, 45. 20; sē, 9. 23.
- †sāclif, n., *cliff, promontory:* ds. sāclife (MS. sāclife), 45. 18.
- †sāegen, n., *saying, statement:* ds. sāgene, 60. 30; 62. 3; dp. (?) sāgena, 60. 5; sācgena, 62. 5.
- sām, correl. conj., sām ... sām, *whether ... or:* 24. 1; 25. 4.
- sār, n., *suffering, pain:* ns. 40. 9; 41. 4.
- sāwel, f., *soul, spirit:* ns. 3. 4; 15. 3; 41. 12; 64. 9; sāwl, 9. 13; 10. 13; 60. 5; 63. 30; 66. 6; sāwle, 28. 7; 67. 2; sāula, 29. 12; gs. sāwle, 27. 3, 18; 30. 3; 41. 13; 57. 1; 59. 7, 25, 29; 60. 16; 64. 14; 65. 5; sāule, 28. 6; ds. sāwle, 49. 20; 63. 35; sāule, 41. 11; as. sāwle, 16. 1, 3, 4, 5, 6; sāule, 14. 20; 15. 20; np. sāwla, 8. 19; 53. 6; 63. 32; sāula, 58. 29; sāuwela, 52. 15; gp. sāwla, 60. 10; 61. 33; sāwlen (?), 61. 31; dp. sāulum, 39. 17; 53. 1; 10. 17 (MS. sealum); sālum, 62. 24.
- †sceacan, sv. 6, *flee, depart:* pret. 1. sg. scōc (MS. seoc), 12. 9.
- †sceadwīsnes, f., *reason:* ns. 3. 10.
- †sceamfest, adj., *modest:* gsn. sceamfestes, 36. 1.

- sceamian, wv., impers., *be ashamed, blush*: 3. sg. sceamað, 20. 25; 48. 10; 60. 18; 62. 14; opt. 3. sg. scamige, 49. 8; 60. 20.
- sceamu, f., *shame, dishonor*: ds. sceame, 12. 7.
- sceapen, see scypend.
- †scearpe, adv., *keenly, sharply*: scearpe, 44. 22; sup. scerpest, 43. 21; scearpost, 43. 21.
- scēawian, wv., *observe, show* (?): imp. scēawa, 3. 14.
- scēawunga, f., *seeing, observing*: as. 21. 17.
- †sceatan, sv. 2, *shoot, rush*: 3. pl. scēotað, 66. 23.
- †scēðpe, f., *skiff*: is. 21. 23.
- scort, adj., *short*: asm. scortne, 44. 8; scordne, 44. 9; comp. as. scyrtran, 49. 5; wk. 49. 11.
- scyldig, adj., *guilty*: nsm. wk. scyldiga, 65. 16.
- scyma, wsm., *brightness, effulgence*: as. scýnan, 45. 12; is. scýman, 66. 22; sciman, 31. 8.
- scýnan, sv. 1, *shine*: 3. sg. scýnð, 31. 7, 9, 11; scýnað, 66, 23; opt. 3. sg. scíne, 31. 11; pr. p. scynunde, 31. 15.
- sculan, anv., *be obliged, must, ought, shall*: 1. sg. sceal, 4. 13; 12. 16; 17. 16; 24. 1; 30. 19; 32. 19; 35. 7; 37. 11, 12; 35. 18 (MS. scel); sceol, 37. 9; scel, 28. 9; scal, 30. 16; scall, 66. 16; 2. sg. scealt, 22. 17; 25. 4, 5; 27. 3, 8; 30. 20; 32. 14; 43. 16; 48. 4; 64. 24; sceolt, 65. 7; scalt, 32. 12; 47. 12; 3. sg. sceal, 43. 19; 45. 15; 61. 12, 13; 63. 16, 27, 28; 65. 20; sceol, 68. 22; 1. pl. scelon, 55. 12; scylon, 28. 13; sceolon, 59. 8; sculon, 60. 14; sceolun, 66. 35; scylon, 13. 9; pret. 1. sg. sceolde, 11. 17; 12. 5; 15. 12; 35. 12; scolde, 23. 3; 36. 10; 2. sg. sceoldest, 15. 8; scoldest, 34. 16; opt. 1. sg. scyle, 19. 10; 33. 11; 49. 14; scile, 12. 11; 33. 7; 2. sg. scyle, 33. 19; 3. sg. sceole, 19. 8; sceal, 22. 18; scyle, 30. 25; 3. pl. scylen, 22. 2; scolen, 42. 2; pret. 1. sg. sceolde, 29. 1; 3. sg. 39. 7; scolde, 43. 14. scyld, m., *shield*: ns. 66. 32.
- scyp, n., *ship*: ns. 21. 20; 22. 7, 18; 29. 16, 20; gs. scypes, 29. 20; scipes, 22. 4; ds. scype, 22. 5, 10; 28. 18; as. scyp, 21. 21.
- scypend, m., *creator*: ns. 4. 21; 61. 14; vs. sceapen, 11. 5.
- se, demonst. adj. (n. þæt; f. sēo), *the, that*: nsm. 1. 16, etc.; nsn. þæt, 2. 21, etc.; nfs. sēo, 6. 10, etc.; gsm. and n. þæs, 1. 8, etc.; þes, 51. 9, etc.; dsm. and n. þām, 1. 4, etc.; g. and dsf. þāre, 2. 7, etc.; dsf. þāre, 2. 4, etc.; þēre, 2. 11, etc.; asm. þone, 2. 12, etc.; þane, 1. 6, etc.; asn. þæt, 4. 17, etc.; þat (MS. þad), 7. 14; asf. þā, 1. 17, etc.; is. þī, 4. 17, etc.; ðē, 15. 10, etc.; np. þā, 10. 11, etc.; gp. þāra, 1. 2, etc.; dp. þām, 14. 15, etc.; ap. þā, 1. 4, etc.; sē, as pers. pron., 1. 15, etc.
- sēarian, wv., *wither*: inf. 10. 6.
- sēcan, wv., *seek, search for, follow after*: 1. sg. sēce, 11. 11; 2. sg. sēcst, 35. 10; 48. 9; 3. sg. sēð, 7. 2; 13. 7; 27. 12; sēcð, 7. 4; sēhð, 13. 7; 1. du. sēcað, 55. 9; pret. 2. sg. sōhtest, 15. 10; 1. du. sōhten, 42. 1; opt. 3. sg. sēce, 44. 2; imp. sēc, 3. 15; 63. 8; sēc, 15. 1; inf. 13. 8 (2); 40. 10; 64. 3, 24; 65. 7.
- secgan, wv., *say, tell*: 1. sg. sege, 14. 19; 17. 13; 42. 24; 48. 16;

52. 9; *segge*, 43. 15; 2. sg. *segst*, 20. 23; 21. 6; 33. 22; 61. 20; *sagest*, 23. 11; *segest*, 50. 8; *sægest*, 58. 10; 3. sg. *segð*, 60. 27, 28, 32; 64. 1, 2; 3. pl. *secgað*, 60. 33; pret. 1. sg. *sæðe*, 26. 18; 43. 18; 65. 7; *sede*, 25. 25; 2. sg. *sædest*, 19. 15; 48. 11; *sædest*, 37. 17; 38. 6; 61. 5; 63. 7; 3. sg. *sede*, 61. 30; 62. 12; 67. 27; *sæde*, 69. 31; 1. pl. *sædon*, 58. 29; 3. pl. *sædon*, 20. 22, 25; 61. 32, 33; 69. 20, 31, 32; 62. 7 (MS. *sæð don*); *sædon*, 62. 5; 69. 21; opt. 2. sg. *sege*, 15. 16; opt. (?) 1. pl. *segen*, 49. 10; pret. 2. sg. *sæde*, 62. 21; 3. sg. *sæðæ*, 16. 23; imp. *sege*, 14. 18; 15. 2; 19. 17; 42. 13; 46. 2; 53. 8; 56. 11; *secge*, 54. 3, 5; *seige*, 14. 12; inf. 17. 4; 19. 20; 23. 6; 24. 1, 3; 26. 5; 46. 16; 50. 5; 59. 11; *seggan*, 21. 3.
- sæftlic*, adj., *luxurious*: nsn. 38. 3.
- selcūð*, adj., *rarely known, strange*: apn. 3. 2.
- seldon*, adv., *rarely, seldom*: 42. 8.
- sellan*, wv., *give, grant*: 2. sg. *sillest*, 8. 13; *silst*, 8. 18; pret. 2. sg. *sealest*, 7. 5; *sealdest*, 7. 7, 10, 14; 8. 18; *sealdeste*, 7. 12; 3. sg. *sealde*, 10. 17; 52. 16; imp. *sile*, 11. 16; 12. 18; 14. 5.
- sēl*, adj., *blessed, happy*: sup. wk. nsn. *sēoleste*, 63. 2; nsf. *sēleste*, 62. 25.
- sendan*, wv., *send, dispatch*: opt. 3. sg. *sende*, 67. 28.
- seoc*, adj., *sick*: wk. nsm. *sēoca*, 48. 1.
- seofian*, wv., *sigh, lament*: inf. 47. 12; 48. 4.
- seolfor*, n., *silver*: as. 45. 9.
- settan*, wv., *build*: inf. 1. 13.
- simle*, adv., *always, continually*
5. 15; 8. 10 (2); 9. 1, 6, 10; 10. 13; 13. 22, 24; 64. 11; in MS. fol. are *smile*: 30. 7, 8; 31. 15; 37. 1; 53. 15; 55. 16, 17; 56. 10; 59. 2 (2), 3; 63. 18 (MS. *simmle*).
- singan*, sv. 3, *narrate, say, sing* (?): pret. 1. sg. *sang*, 14. 14; opt. pret. 2. sg. *sunge*, 14. 16.
- †*sinn*, f., *sin*: gp. *sinna*, 7. 6; 47. 15; *synna*, 6. 3; dp. *sinnum*, 8. 15; *synnum*, 8. 7.
- sittan*, sv. 5, *sit, abide*: inf. 3. 16.
- †*slēp*, m., *sleep, death*: ds. *slēpe*, 6. 3; 7. 6.
- smēagean*, wv., *think on, examine, scrutinize*: imp. *smēa*, 64. 26; inf. *smēigan*, 53. 10; pr. p. *smeagende*, 3. 1.
- smēaung*, f., *reflection, investigation*: ns. 28. 6; ds. *smēaunge*, 2. 20.
- †*smec*, m., *sense of taste*: is. *smeccce*, 6. 15.
- smelt*, adj., *calm*: asn. *smelte*, 30. 2.
- †*smēðe*, adj., *smooth*: asm. *smēðne*, 44. 10.
- †*smicer*, adj., *fair, beauteous*: asm. *smicerne*, 1. 12; apn. *smicere*, 5. 7.
- softē*, adv., *softly, comfortably*: 1. 14; comp. *softor*, 1. 16.
- sōna*, adv., *at once, soon*: 14. 19. 53. 11.
- sōð*, n., *truth*: as. *sōð*, 24. 3; gp. *sōðes*, 50. 4.
- sōð*, adj., *true*: ns. 6. 6 (2); 9. 3; 11. 3; 18. 16; 40. 8; 41. 10; 50. 9, 14, 16, 17; 51. 3; 52. 11; 57. 13; 61. 20; 62. 11; gsn. *sōþes*, 5. 22.
- sōð*, adv., *truly*: 48. 11.
- sōðfæst*, adj., *true, just, trustworthy*: nsm. 51. 3 (MS. *seoðfæst*); npm. *sōðfeste*, 69. 31; wk. nsm. *sōðfasta*, 52. 8, 10.

- söðfestness, f., *truth*: ns. söðfæstnesse, 6. 5; söðfestnesse (MS. söðfesnesse), 50. 9; söðfestnes, 50. 16; 51. 7; 50. 7 (MS. söðfasnes); 50. 15; söðfestness, 52. 7; gs. söðfestnesse, 5. 22; da. söðfestnesse, 50. 5, 17; 50. 4 (MS. söðfesnesse); as. söðfestnesse, 50. 2; söðfæstnesse, 64. 32; söðfestnes, 52. 12.
- söðlice, adv., *truly*: 6. 22; 11. 10; 32. 1; comp. söðlicor, 61. 31; sup. söðliost, 3. 10; 20. 8.
- †spec, f., *saying, statement*: ds. spece, 26. 4.
- †specan, sv. 5, *speak, say*: pret. 3. sg. spec, 61. 27; 1. pl. spēcon, 45. 14; opt. 1. sg. specce, 20. 5; 2. sg. spece, 23. 13.
- spēd, f., *wealth, riches*: as. spēde, 36. 3; vs. spēd, 11. 6; np. spēda, 8. 3.
- spel, n., *story, account*: ns. 60. 31; as. spel, 60. 27.
- sprecan, sv. 5, *speak*: 1. pl. sprecað, 10. 14; pret. 3. sg. sprec, 61. 30; 1. pl. sprēcon, 28. 17; pret. 1. du. 18. 18; 24. 19; 65. 8; 3. pl. sprēcon, 62. 5; opt. 2. sg. sprece, 46. 2; 47. 4; opt. 2. sg. (?) sprece, 61. 12; pret. 2. sg. sprece, 29. 3.
- spurian, wv., *search after, pursue*: 2. sg. spurast, 39. 21; 49. 16; pret. 1. du. spyredon, 69. 33; opt. 3. sg. spurige, 30. 24; 41. 19; pret. 3. sg. spirede, 43. 10; 1. du. spyredon, 55. 3; spureden (?), 45. 23; imp. spura, 15. 1; inf. 39. 18, 20; 45. 22; 59. 8.
- standan, sv. 6, *stand*: opt. pret. 3. sg. stode, 64. 15; inf. 21. 22.
- †stāl, n., *place, position*: ds. stāle, 64. 15; stāle, 27. 10.
- †stālwyrðe, adj., *serviceable*: npf. stālwyrða, 53. 5.
- †stæpmēlum, adv., *by degrees, step by step*: 45. 17.
- †stereblind, adj., *stone-blind*: np. 44. 23; ns. 43. 26.
- †stede, m., *position, steadfastness*: as. 20. 19.
- †stenc, m., *sense of smell*: ds. stencce, 18. 12.
- steorra, wv., *star*: ap. steorran, 45. 12.
- stīgan, sv. 1, *mount, ascend, rise*: opt. 3. sg. stīge, 45. 17; inf. 45. 16.
- stīoran, wv., *govern*: 3. sg. stīorð, 59. 18.
- †stīð, adj., *severe, bitter*: ipm. stīðum, 48. 3.
- †stīward, m., *steward*: ns. 24. 5.
- †stōclIf, n., *dwelling-place, abiding-place*: ds. stōcliffe, 1. 17; 2. 14 (?).
- stōw, f., *place, retreat*: as. stōwe, 4. 12; 4. 8 (MS. stoge).
- †streng, m., *cord*: ns. 22. 9; as. streng, 22. 17.
- strange, adv., *violently, severely*: comp. strengre, 41. 6 (2).
- †strengð, f., *strength, ability*: as. strengðe, 37. 10.
- strynan, wv., *acquire*: inf. 3. 17.
- †stupansceaft, f., *stud-shaft*: as. stupansceaftas, 1. 1, 10.
- sum, adj., pron., *some, a certain (one)*: nsn. 3. 8; gsm. sumes, 68. 27; dsf. sumere (!), 15. 13; asm. sumne, 10. 15; 49. 5; 52. 16; 65. 17; 69. 5, 13; as. sum, 33. 19; asf. sume, 45. 17; asn. sumu, 45. 18; is. sume, 49. 5; np. sume, 9. 24; 16. 18 (2); 44. 5, 7, 8, 9, 11 (2), 12, 13 (3), 17 (2), 18 (2), 19 (2), 22 (2), 23; dp. sumum, 18. 1; 39. 12; 40. 4; 52. 3; 69. 22; 1. pl. sumum, 30. 12.

- sumor, m., *summer*: ns. sumer, 9. 19; ap. sumeras, 1. 14.
- sunu, m., *son*: ns. 9. 11; suna, 9. 4; sunu, 61. 5, 6, 16; gs. sunu, 62. 4; suna, 6. 2; sunu, 63. 33; as. 61. 17.
- sunne, f., *sun*: ns. 9. 15; 26. 16; 31. 9, 11, 15; gs. sunne, 20. 19; sunnan, 44. 27; 47. 8; 66. 22; ds. sunnan, 31. 6; 43. 25; 44. 21, 24; 45. 3, 14; as. sunnan, 26. 9, 14 (2); 31. 3, 11, 16, 24; 34. 17; 43. 22; 45. 6, 10, 12; 47. 6, 11; ap. sunnan, 31. 21; 34. 22; 45. 4.
- swā, adv., *so*: 1. 21, etc.
- swā-swā, correl. conj., *just so*: 1. 15, etc.
- swæðer, pron., *whichever*: as. 10. 18; 65. 23 (MS. swæðer).
- swēc, m., *sense of smell*: ds. swece, 18. 13; is. swece, 6. 15.
- †sweltan, sv. 3, *die*: 3. sg. swelt, 6. 21; 3. pl. sweltað, 59. 23.
- sweotol, adj., *evident, clear*: ns. 60. 10; 64. 6; comp. ap. sweatoloran, 62. 21.
- sweotole, adv., *distinctly, clearly*: 2. 23; 17. 1; 18. 14; 26. 8; 41. 16; 60. 7; 66. 2, 19, 25; swetole, 63. 29; sweotole, 31. 2; sweotolo, 60. 15; swotole, 44. 22; swotole, 26. 11, 17; swotolo, 26. 15; swætele, 63. 6; swytole, 25. 21; comp. sweatolor, 26. 13; 46. 13; 49. 13; 60. 3; swetolor, 46. 3.
- sweotolice, adv., *clearly*: comp. swætolocor, 23. 2.
- swilc, pron., *such*: gs. swelces, 10. 7; dsn. swilcum, 4. 12; as. swelcne (MS. swlcne), 31. 18; swilcne (MS. swilne), 66. 30; asn. swilc, 2. 6; gp. swilcra, 52. 16; swilca, 53. 1; dp. swilcum, 59. 24 (2); ap. swilce, 6. 16; swylce, 6. 16; swilcan, 53. 2; ip. swilcum, 34. 16.
- swincan, sv. 3, *toil, trive*: 1. sg. swince, 26. 2; 3. sg. swincð, 65. 27.
- swīðlice, adv., *greatly, exceedingly*: 69. 10.
- †swugian, wv., *be silent, be quiet*: imp. swuga, 48. 7; 48. 7 (MS. suwuga).
- swylce, adv., *as, like as*: 6. 16, 17; swilce, 19. 14; 45. 17; swile, 31. 19; swīðe swilice, *every much*: 25. 6; swylce swytl, *just as*: 31. 13; swilcne, 47. 13 (2).
- swīðe, adv., *strongly, much*: 5. 19, etc.; comp. swīðor, 14. 23, etc.; 16. 18, etc.; sup. swīðost, 13. 3, etc.; swīðust, 3. 2, etc.
- swīðlice, adv., *strongly*: 15. 19.
- sylf, pron., *self, same*: often with ic, etc.: ns. silf, 12. 13, etc.; self (MS. selfð), 47. 17; ds. sylfum, 13. 18, etc.; silfum (MS. silluum), 32. 21; 60. 22 (MS. siluum); as. sylfe, 19. 10, etc.; silfne, 11. 2, etc.; 19. 8 (MS. silfene); sælf, 66. 12; gp. silfra, 65. 12; dp. silfum, 27. 12.
- siððan, adv. and conj., *since, after, afterwards*: 21. 21, etc.; (MS. syððam) 10. 11, etc.; siððan, 2. 8, etc.; (MS. siððam) 10. 13, etc.

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- tæn, n., *proof*: ap. tænu, 63. 8; ip. tænum, 62. 7. | tænian, wv., *indicate*: 3. sg. tænað, 20. 20.

- tæcan, wv., *show, point; demonstrate, teach*: 2. sg. tæcst, 30. 18; 2. sg. tæst, 19. 13; pret. 2. sg. tæhtest, 29. 1; 66. 14; 3. sg. tæhte, 20. 18; opt. 2. sg. tæce, 19. 16; imp. tæc, 12. 11; inf. 15. 12; tæcan, 43. 26.
- talian, wv., *count*: 1. sg. talige, 39. 6.
- †tefrung, f., *picture, painting*: is. tæfrunge, 20. 15.
- téon, sv. 2, *draw*: 3. sg. tihf, 49. 15.
- †tihtan, wv., *incite*: opt. 3. sg. tihte, 30. 9.
- tilian, wv. w. gen., *cultivate, use*: inf. 2. 11.
- tíma, wm., *time*: dp. tímum, 25. 16; 42. 9.
- timbrian, wv., *build, construct*: opt. pret. 3. sg. timbrode, 69. 24; timbrede, 69. 26; inf. 1. 13.
- †tintreg, n., *torment*: dp. tintregum, 69. 25.
- tiohhian, wv., *determine, resolve*: 2. sg. tiohhast, 36. 12.
- tō, prep. w. dat., *to, towards*: 1. 2, etc.; w. ger. 2. 22, etc.
- tōcnawan, rv., *recognize*: inf. 52. 1.
- tōcuman, sv. 4, *come to; obtain*: inf. 12. 11; ger. tōcumanne, 42. 23.
- tōdēlenness, f., *separation*: ds. tōdēlennesse, 9. 5.
- tōgædere, adv., *together*: 17. 13; 61. 8; tōgeadere, 17. 10.
- †tōgeenan, wv., *return*: inf. 38. 5.
- †tōgewonod, adj., *accustomed*: ns. 23. 9.
- tōhopa, wm., *hope*: ns. 7. 6 (MS. toopa); 29. 3; ds. tōhopan, 27. 18; 32. 2; as. 12. 22 (MS. toopan); 28. 10; 29. 15; vs. tōhopa (MS. toopa), 11. 6.
- †tōhopian, wv., *hope*: 2. sg. tō-
- hopedest (MS. toopedest), 27. 14; opt. 1. sg. tōhopie, 27. 15; pret. 3. sg. tōhopede, 29. 6.
- tōl, n., *tool, instrument*: gp. tōla, 1. 2; ip. tōlum, 30. 12.
- tō-morgen, adv., *to-morrow*: 17. 15.
- tōscēadan, rv., *distinguish*: inf. 7. 13.
- †tōsēcan, wv., *find out*: inf. 7. 13 (MS. tosedan).
- †tōðæcce, m., *tooth-ache*: ns. 41. 6; tōðæcce, 41. 1.
- tōweard, adj., *coming; future*: dsn. wk. tōweardan, 67. 23; dsf. 68. 31; as. tōweard, 30. 2.
- trēow, n., *tree*: ds. trēowo, 1. 7; np. trēowen, 10. 4; trēowu, 10. 9; dp. trēowum, 10. 3; ap. trēowa, 1. 4.
- trēow, f., *truth, faith*: ap. trēowa, 12. 18, 19 (MS. twreowa); 61. 4.
- trēowan, wv., *trust, believe*: 2. sg. trēowast, 60. 22.
- †trēowð, f., *truth, faith*: np. trēowða, 7. 5; ap. 18. 22.
- †trimð, f., *strength*: as. trimðe, 49. 3.
- trum, adj., *sound, vigorous*: asm. trumme, 34. 7.
- trūwian, wv., *trust*: 1. sg. trūige, 69. 28; 18. 16 (MS. truwig); 2. sg. trūwast, 60. 25; 61. 21, 24; opt. 2. sg. trūwie, 18. 11; trūige, 60. 26.
- trymian, wv., *strengthen*: 2. sg. trymest, 8. 16.
- †tūn, m., *town*: ds. tūne, 44. 2; as. tūn, 1. 13.
- tunge, wf., *tongue*: as. tungan, 67. 29.
- tungol, m., *star, constellation*: ds. tungle, 17. 18; np. tunglai (!), 9. 22; gp. tungla, 20. 16, 18.
- twā, num., *two*: 2. 18; n. 50. 10 (2); g. twīgera, 69. 22; d. twām, 28.

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| <p>13; 41. 11; 65. 2; a. twā, 32. 4;
34. 14; 52. 14; 55. 17.</p> <p>twelf, num., <i>twelve</i>: 20. 18.</p> <p>twēo, w.m., <i>doubt</i>: ns. 51. 10; 63.
32; twēh, (<i>beo twēh for betweh?</i>)
20. 10; ds. twēon, 23. 6; 41. 18;
56. 2; 59. 2; 64. 30; 67. 1; as.
64. 5.</p> <p>†tweon, w.v., often impers., <i>doubt</i>:
1. sg. twēoge, 59. 26; twēoge,
59. 26; 2. sg. twēost, 59. 28; 62.
4; twēost, 58. 26; pret. 1 sg.
twēode, 62. 14; 2. sg. twēodast,
62. 3; 3. pl. twēodon (MS. tweode),</p> | <p>60. 11; opt. 1. sg. twēoge, 59. 12;
3. sg. 54. 5; 60. 30; inf. twēogan,
59. 24.</p> <p>†twēonian, w.v., <i>doubt</i>: 3. sg. twē-
onað, 53. 11; opt. 3. sg. twēonige,
20. 23; pret. 3. sg. twēonode,
22. 2.</p> <p>twēonung, f., <i>doubt</i>: ns. 26. 2; dp.
twēonunga, 18. 5; twēonunga,
20. 22; 2. 20; ap. twēonunga.</p> <p>twēoung, see <i>tweonung</i>.</p> <p>tyd, f., <i>season</i>: ds. tyde, 46. 17;
gp. tyda, 9. 18.</p> |
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D. p.

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| <p>ðā, adv. and conj., <i>then, when</i>:
3. 7, etc.</p> <p>†paccian, w.v., <i>stroke, caress</i>: inf.
42. 4.</p> <p>ðær, adv., <i>there</i>: 1. 13, etc.; þar,
1. 10, etc.; þer, 27. 5, etc.</p> <p>ðæt, conj., <i>that</i>: 1. 9, etc.; pat, 1.
11, etc.</p> <p>þanc, m., <i>thanks</i>: ns. þanc, 26. 11;
49. 17; Gode þanc, <i>thanks be to
God</i>: 50. 19; 53. 9; as. 17. 4.</p> <p>þancian, w.v. w. gen. of thing,
<i>thank</i>: inf. 17. 3.</p> <p>ðanon, adv., <i>thence</i>: 17. 19; 39. 6;
26. 12 (MS. ðonum); þanan, 10. 21.</p> <p>ðe, rel. pron., <i>which, who</i>: 1. 4, etc.;
ðe . . . ðe, <i>whether . . . or</i>.</p> <p>þeah, conj., <i>though, yet</i>: 2. 6, etc.</p> <p>pearf, f., <i>need, requirement</i>: ns.
ðearf, 22. 3; 29. 4; 46. 7; ðarf,
30. 6; þarf, 14. 17; ds. pearfe,
58. 18; as. 35. 10; dp. þearfa,
37. 11.</p> <p>pearfa, w.m., <i>beggar</i>: as. pearfan,
67. 28.</p> <p>ðeaw, m., <i>disposition</i>; (in plur.)</p> | <p><i>morals, virtues</i>: gp. þēawa, 36. 2;
ap. þēawas, 6. 17.</p> <p>þēawian, w.v., <i>serve, minister to</i>:
inf. 36. 7; ger. þēwianne, 36. 11.</p> <p>ðegn, m., <i>vassal, disciple</i>: np.
ðegnes, 61. 26; þegnas, 62. 2;
gp. þegna, 62. 3; þegena, 62. 5;
ap. þegnas, 61. 28.</p> <p>ðencan, w.v., <i>think, reflect</i>: 1. sg.
þence, 33. 6; pret. 1. sg. þōhte,
21. 17; 3. sg. þōhte, 42. 23; imp.
þenc, 26. 18.</p> <p>ðeostor, n., <i>darkness</i>: ds. þistrum,
35. 3; dp. þeostrum (MS. þeoðrum),
47. 15; ap. þeostru, 47. 6; ðeostra,
49. 8.</p> <p>ðēowa, w.m., <i>servant, bondman</i>: ns.
53. 15; as. þēawa, 11. 8; 12. 8;
dp. þēawum, 16. 14.</p> <p>þēowdōm, m., <i>servitude</i>: ds. þēow-
dōme, 8. 21; 12. 2.</p> <p>ðēolian, w.v., w. dat. <i>serve</i>: 1. pl.
þēowið, 7. 17; 3. pl. ðēowið, 9.
12; pret. 1. sg. þēowede, 12. 4;
inf. 8. 11; ger. þēowianne, 11. 11.</p> <p>þes, adj., <i>this</i>: (f. ðeos, n. þis);</p> |
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- n. and a. 59. 1, etc.; g. p̄ises, 59. 1, etc.; d. p̄isum, 1. 17, etc.
- þI, conj., *therefore*: 43. 19, etc.
- pider, adv., *thither, whither*: 2. 17; 11. 17; 58. 17; peder, 44. 4, 11, 18.
- þille, see willan.
- þin, pos. pron., *thine*: 12. 24, etc.
- pincan, wv., impers. w. dat., *seem, appear*: 3. sg. pincð, 4. 6; 18. 11; 19. 4; 20. 7, 9; 21. 4, 22, 23; 24, 4; 25. 27; 26. 1; 31. 17; 33. 3; 35. 3; 36. 6; 49. 14; 55. 8; 59. 30; 61. 7; 65. 18; 66. 31; 65. 20; 69. 23, 34; 41. 14 (MS. pingð); þincð, 12. 3 (2); 34. 4; 35. 8; 47. 7; 49. 19; 50. 10, 14; 52. 17; 63. 29; 33. 23 (MS. ðingð); pincð (MS. þing), 33. 3; 58. 8; þincð (MS. ðing), 47. 3, 4; þincð (MS. þinc), 33. 1; 50. 10; 60. 29; 3. pl. pincad, 25. 26; pret. 3. sg. þuhte, 17. 3; 19. 21; 20. 1, 3, 5; 21. 18; 24. 15; 26. 17; 61. 22; 41. 4 (MS. þuhtē); 41. 9 (MS. þeuhtē); pret. 3. pl. þuhton, 20. 2; opt. 3. sg. pince, 10. 15; 14. 16; 19. 18, 21; 20. 7; 23. 18; 45. 22; 50. 8; 65. 12; pynce, 21. 24; þince, 35. 3; 44. 3; 61. 5; 65. 15; pret. 3. sg. þuhte, 15. 8.
- þing, n., *thing*: ns. þing, 46. 22; þing, 3. 8; 18. 4; 33. 2, 13; 41. 14; 49. 15; gs. þinges, 32. 22; þinges, 4. 9; 13. 13; 29. 10; 38. 5; 42. 21; 64. 8; 67. 4; as. þing, 67. 12; 43. 1, 4; 58. 20; þing, 15. 4, 15; 16. 6; 42. 22; 42. 23, 2; 66. 21; np. 31. 8, 3; 10. 23; 33. 10; 58. 21; gp. þinga, 39. 7; 43. 5; 58. 5; þinga 27. 11; 29. 2; 31. 7; 33. 18; 54. 5; 64. 2; dp. þingum, 40. 5, 9; 41. 11; 42. 25; 58. 4; þingum, 18. 1; 22. 3; 37. 17; 38. 1; 39. 13; 41. 10; 53. 11; 59. 4; 60. 22; 69. 11; þing, 43. 8; ap. þing 32. 4; 57. 10; 57. 13 (2); 58. 8; þing, 3. 2; 11. 10; 14. 1; 31. 6; 38. 7; 38. 9; 42. 14; 43. 2; for þingum, *for the sake of*: 42. 21; the following MS. forms are found: ns. pincg, 51. 10; gs. þincges, 39. 8; np. þinc, 30. 2; np. þincg, 56. 4; np. þincð, 78. 10; 50. 11; gp. þincga, 69. 24; dp. þinegum, 28. 13; 36. 4; ap. þincg, 55. 17; þincg, 25. 14; 40. 2; 57. 7.
- þolian, wv., *bear, suffer*: pret. 1. sg. þoled, 12. 3; polade, 12. 4.
- þonne, adv. and conj., *then, when; than*: 43. 21; 35. 23 (MS. pene).
- þþodor, m., *ball, globe*: gs. þopores, 20. 17; ds. þodere, 20. 13; 2167; as. þoðer, 21. 8.
- þreatian, wv., *treaten, rebuke*: 2. sg. þreatast, 8. 14.
- þrēo, num., *three*: 29. 16; 33. 10; n. þrēo, 30. 2; 58. 21; g. þrēora, 27. 11; 29. 2; 58. 4; d. þrīm, 40. 9; þrīm, 30. 5; 58. 4; þrīom, 28. 1; þrēom, 59. 4; a. þrēo, 57. 13; 59. 9; þrēo, 31. 6; 57. 7, 9, 13.
- þþreotan, sv. 2, *vex, harass*: opt. 2. sg. þrēote, 46. 2.
- þridde, num. adj., *third*: 31. 7; þridde, 34. 14; 40. 11; 57. 6; þridde, 30. 4; a. þriddan, 27. 17.
- þrīness, f., *trinity*: ds. þrīnnesse, 59. 14.
- þū, pron., *thou, you*: 1. 12, etc.
- þurfan, swv., *need, be required, must*: 1. sg. þearf, 13. 2; þerf, 13. 22; 3. sg. þearf, 28. 4; þarf, 45. 4; 1. pl. þurfon, 66. 5; 3. pl. 53. 2; þurfon, 58. 30; pret. 1. sg. þorft (MS. þorte), 20. 6; opt. 1. sg. þurfe, 23. 2.

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purst, m., <i>thirst</i> : as. 67. 30.	þystlice, adv., (þuslice), <i>similarly</i> : 47. 7.
þus, adv., <i>thus</i> .	

U.

þunæmtigian, wv., <i>deprive of leisure</i> : opt. 3. sg. unæmtige, 36. 4.	unēð, adv., <i>with difficulty</i> : 44. 11; untēðe, 61. 7; unæðe, 44. 23.
þunafandod, adj., <i>unproved</i> : gsm. unafanddes, 32. 7.	ungelīc, adj., <i>unlike</i> : ns. 13. 1.
þunalifedlice, adv., <i>unlawfully</i> : 46. 9.	ungelimp, n., <i>misfortune</i> : ds. ungelimpe, 7. 16; np. ungelimp, 29. 19; gp. ungelympa, 49. 1; sp. ungelimp, 69. 15, 18.
þunalyfed, adj., <i>unallowed, unlawful</i> : gs. (?). unälyfdes, 8, 2.	þungelyfæde, wv., <i>infidel</i> : np. ungelyfædan, 8. 17.
unäwendelenlic, adj., <i>unchangeable</i> : nsm. 55. 16.	ungelyfedlic, adj., <i>incredible</i> : nsn. 60. 31.
þunblīðe, adj. <i>sad, unhappy</i> : comp. nc. unblīðre, 69. 19.	þungelygen, adj., <i>true, faithful</i> : apf. ungelygena, 66. 14.
uncūð, adj., <i>unknown, uncertain</i> : ns. 17. 21; 23. 9; 26. 12; 49. 7; asf. uncūðe, 33. 14.	ungemetlic, adj., <i>excessive</i> : dsf. ungemeticum, 34. 15.
undēadlic, adj., <i>immortal</i> : ns. 52. 13; 56. 6; npf. undēadlice, 53. 7; 63. 32.	ungemetlice, adv., <i>immoderately</i> : 13. 13; 25. 12; 35. 16; 38. 3; 42. 14; 46. 9; 48. 21.
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under, prep. w. dat., <i>under</i> : 10. 23; 11. 11; 44. 21.	ungesælp, f., <i>sorrow</i> : np. ungesælpa, 29. 19.
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	þungewlitig, adj., <i>unadorned</i> : np. ungewlitige (MS. ungewligige), 31. 10.
	ungeþlitigian, wv., <i>divest of adornments</i> : 3. sg. ungewliteað, 62. 29.
	unhāl, adj., <i>weak, unsound, sick</i> :

- ns. 4. 6; apn. *unhæle*, 35. 2 (2), 43. 24; 45. 7.
 †*unhæle*, f., *sickness*: ns. *unhæle*, 41. 14; *unhælu*, gs. 34. 20.
 †*unlæde*, adj., *wretched*: asm. 69. 34.
 †*unlæas*, adj., *trust-worthy, true*: npm. *unlæase*, 63. 34; comp. nsm. *unlæasera*, 61. 6; gpm. *unlæasra*, 60. 4; apm. *unlæaseran*, 61. 23.
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unmiht, f., *weakness*: ds. *unmihte*, 9. 6.
 †*unmōdig*, adj., *humble*: asm. *unmōdigne*, 14. 5.
unnan, swv., grant: 1. sg. an, 43. 6; pret. 1. sg. *ūðe*, 43. 8.
unnit, f., vanity: gs. *unnittes*, 13. 18.
 †*unrīce*, adj., *poor, not powerful*: comp. asm. *unrīcran*, 60. 23.
unrōt, adj., *sad*: ns. *unrōt*, 34. 4; 48. 20; asm. *unrōtnē*, 83. 23.
unrōtnes, f., *sorrow, sadness*: ns. 48. 20; as. *unrōtnesse*, 48. 8, 19, 23; 49. 1; dp. (?). *unrōtnesse*, 34. 15.
unrōtsian, wv., *be grieved*: pret. 1. pl. *unrōtsodon*, 8. 2; opt. 3. sg. *unrōtsige* (MS. *unrohsige*), 31. 21.
unryht, adj., *unjust*: dsm. *unryhtum*, 8. 11; asf. *unrihtan*, 64. 5.
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unrihtwīs, adj., *unrighteous*: asm. wk. *unrihtwīsan*, 52. 2; np. wk. *unrihtwīsan*, 61. 35.
- †*unsödfæst*, adj., *trust-worthy, reliable*: comp. npm. *unsödfæstran*, 69. 20.
 †*untöslegen*, pp. as adj., *unbroken*: nsn. 22. 8.
untrumness, f., *sickness*: ns. *untrumnesse*, 41. 9; as. *untrumnesse*, 33. 13.
 †*untynan*, wv., *open*: 2. sg. *untynst*, 8. 13; imp. *untyn*, 11. 14; 12. 10.
 †*unþēod* (for *underþēod*?), adj., *subject, obedient*: ns. 36. 3.
 †*unweordliche*, adj., *unworthy, mean*: sup. apn. *unweordlicostan*, 62. 28.
 †*unwlitig*, adj., *unsightly*: nsn. wk. *unwlitige*, 5. 15.
 †*unwyllum*, adv., *unwillingly*: 69. 14.
uppe, adv., *up, above*: fol. by on, *upon*: 45. 18, 19.
utan, adv., *from without*: 3. 9.
ūte, adv., *out, abroad*: 22. 7.
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ūðwita, m., *philosopher*: ap. *ūðwitan*, 20. 21.

W.

- wā, interj., *alas*; wā lā wā, *oh, alas*: 42. 18.
 wāc, adj., *weak, mean*: comp. dsf. *wācran*, 66. 16; sup. np. *wācistan*, 63. 2.
- †*wacian*, wv., *watch, awake*: opt. 1. pl. *wacian*, 7. 12.
 wān, m., *wain, wagon*: as. *wān*, 3. 16; ap. *wānas*, 1. 11.
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- wāh, m., *wall*: as. 1. 12; wōh, 45. 8.
- wana, w.m., *want, lack*: ns. 9. 9; 28. 4; 51. 12; 67. 9.
- wanian, w.v., *lessen, wane*: pret. 3. sg. wanide, 58. 24; wanide, 64. 14; wanode, 64. 16; 65. 5; pret. 3. pl. wanodon, 8. 3.
- warað, n., *land*: as. 45. 20.
- wealdan, rv. w. gen. or dat., *rule, govern*; 2. sg. wealst, 6. 13; wildest, 9. 16; 3. sg. wealt, 59. 20; wilt, 2. 14, 15.
- wealdand, m., *lord, ruler*: ns. wealdend, 61. 14.
- wearðscape, m., *dignity, glory*: as. 68. 32 (MS. wearscype).
- weaxan, w.v., *grow, increase, wax*: 3. pl. wexað, 10. 5; opt. pret. 3. sg. wēoxe, 64. 14; 64. 16; 65. 5.
- weder, n., *weather*: as. wedere, 30. 2.
- weg, m., *way, road*: ns. weig, 50. 7; ds. wege, 8. 12; 13. 2; wæge, 1. 17; as. weig, 2. 1, 3; 44. 4, 6; wæg, 49. 5, 11; 13. 11; weg 30. 18; wege, 14. 3; ap. wegas, 44. 5; on wæg, *away*: 62. 34; ealne weig, *always*: 3. 16; 62. 16; 64. 1; æalne wæg, 56. 7.
- wel, adv., *well*: 10. 19, etc.
- wela, w.m., *riches*: ns. wela, 38. 2; gs. welan, 24. 6; 35. 11; ds. 37. 7; 23. 19 (MS. welam); as. 24. 8 (MS. willan).
- welig, adj., *rich*: nsm. wk. wilega, 2. 13; as noun, ns. welega, 67. 25; 68. 2; ds. welegan, 68. 20.
- †welwilnesn, f., *benevolence, kindness*: ns. 22. 16; ds. welwylnesse, 48. 14.
- wemness, f., *defilement*: gs. wemnesse, 36. 14.
- wēnan, w.v., *suppose, believe, ween*: 1. sg. wēne, 3. 10; 18. 2; 23. 10; 24. 12; 31. 20; 41. 3; 44. 4; 49. 15; 63. 16; 63. 23, 24, 19; 2. sg. wēnst, 24. 18; 48. 6; 67. 21, 23; wēnst, 63. 1; 3. sg. wēnd, 20. 8; pret. 1. sg. wēnde, 20. 6; 24. 17; 48. 10, 11; opt. 2. sg. wene, 24. 10; 50. 20; 51. 6; 3. sg. wene, 24. 13; 47. 19; inf. 62, 23; 65. 21; ger. wēnanne, 65. 25.
- wēdan, w.v., *turn*: 3. pl. wēndað, 16. 15; inf. wēndan, 18. 2.
- weorc, n., *work, labor*: ns. 41. 19; ds. weorce, 4. 13; worce, 34. 9; gp. weorca, 1. 3.
- wērðan, sv. 3, *become, happen*; go: 3. sg. wyrð, 45. 19; 1. pl. weorðað, 67. 2; wērðan (MS. weorðam), 7. 11; 3. pl. weorðað, 62. 31; opt. 3. sg. weorðe, 63. 1; 66. 7; pret. 1. sg. 21. 2; 3. sg. wurde, 50. 20; 51. 1; 3. pl. wurden, 60. 12; weorðen (MS. weorðe), 62. 28; inf. 45. 18; 5. 6 (MS. weorðam).
- weorðe, adj., *worthy*: ns. weorðe, 47. 18; wurðe, 5. 1; wyrðe, 47. 19; asm. wyrðne, 13. 14; 14. 8; comp. ns. werðer, 4. 18.
- weorðfulice, adv., *honorable*: comp. weorðfulicor, 10. 10.
- wēruld, f., *world*: gs. wērwlde, 46. 8, 13, 21; weurlde, 47. 10; wurlde, 29. 19; worlde, 23. 4; worulde, 29. 10; weirulde, 47. 2; ds. weorulde, 1. 18; 13. 23; 64. 16, 18, 31; 65. 14; 66. 34; 67. 2, 5; 67. 19; 68. 13; 69. 1; 68. 25; 69. 2, 8, 9, 12, 13; 70. 1; weorlde, 58. 23; 60. 13; 67. 25; worulde, 8. 20; 14. 4; 25. 10; wurlde, 23. 7; 53. 5; 58. 12; worlde, 31. 19; 31. 27; weurulde, 63. 25; wurlda,

53. 4; most often in the phrase, on pisse weorulde, *in this (earthly) life*; as. weorulde, 68. 3, 15; weorlde, 42. 25; wurlde, 67. 17. **weoruldwela**, *wm.*, *worldly riches*: ns. weoruldwela 7. 19.
- †**weter**, n., *water*: gs. weteris, 67. 29.
- wif**, n., *wife*: gs. wifes, 36. 1; as. wif, 36. 12; 42. 18; wyf, 36. 7.
- will**, *wm.*, *will*: ns. 48. 12; gs. willan, 25. 22; ds. 53. 13; 43. 8; wyllan, 36. 4; as. willan, 12. 2, 12; 16. 20, 21; 23. 16, 17, 18; 24. 8; 69. 11; dp. willum, 36. 2; willam, 34. 9.
- willan**, *anv.*, *wish, desire, will, be willing*: 1. sg. wille, 3. 18; 21. 2; 27. 1; 37. 6; 38. 10; 39. 22; 53. 9; wylle, 24. 1; wyle, 40. 4; 2. sg. wilt, 42. 13; 43. 15; 50. 5; 64. 24; 3. sg. wile, 42. 10; 48. 13; wille, 28. 9; wyle, 42. 8; 59. 23; wylle, 45. 18; 48. 15; wele, 45. 15; 3. pl. willað, 61. 19 (2); 68. 29; wyllan, 39. 22; pret. 1. sg. wolde, 14. 19; 15. 5, 15, 18; 17. 4, 8, 20; 18. 3; 19. 5; 20. 9; 21. 6; 22. 20; 24. 4, 9, 14; 25. 13, 15; 26. 15; 32. 4, 6, 8; 36. 10, 13; 37. 13; 38. 8; 42. 1; 50. 8, 20; 51. 5; 52. 3; 56. 13; 57. 14 (3); 58. 16; pret. 1. sg. 65. 11; wold, 14. 20; pret. 1. sg. woldo, 14. 4; 2. sg. woldest, 14. 13; 14. 21; 15. 12; 17. 3, 10; 18. 14, 17; 19. 14; 19. 15; 31. 1; 32. 6, 7; 34. 3; 38. 8; 42. 16 (2); 48. 23; 49. 20; 56. 1, 7; 57. 5 (2), 6 (2), 7, 8 (2), 9 (2), 12; 58. 6 (2), 7; 58. 19, 20, 21; 59. 4; 63. 9; 64. 22; 68. 2; 3. sg. wolde, 27. 5, 6, 13; 43. 14; 64. 3, 28; 68. 19; pret. 1. pl. woldon, 66. 8, 19; 3. pl. 10. 18; opt. 2. sg. wille, 11. 14; 21. 3; willæ, 24. 2; 13. 20 (MS. wil); 3. sg. 5. 12; 17. 21; 25. 4; 26. 12; 34. 10; 46. 17; wylle, 46. 5; 49. 18; 3. sg. wile, 30. 10; 36. 7; wille, 38. 5; 1. pl. willen, 30. 10; pret. 1. sg., wolde, 34. 12; 3. pl. wolden, 30. 4; pp. wilende, 11. 20; negative: 1. sg. nelle, 13. 5; 2. sg. nelt, 5. 19; nealt, 13. 5; 3. sg. nile, 67. 9; 70. 1; 1. du. nelle, 47. 5; 3. pl. nellað, 39. 20, etc.; pret. 2. sg. noldest, 42. 7; pret. 3. pl. noldon (MS. nolde), 65. 12; opt. 1. sg. nelle, 24. 1; 2. sg. 25. 5; pret. 2. sg. nolde, 38. 2; 3. sg. 42. 15.
- †**willen**, adj., *desirous*: ns. 63. 11.
- wilnian**, *wv. w. gen.*, *wish, desire; supplicate, entreat*: 1. sg. wilnige, 13. 2, 14; 17. 9; 36. 6; 37. 1, 8, 12; 41. 3; 48. 12; wilnie, 11. 12; wilnege, 13. 1; willnige, 40. 11; 2. sg. wilnast, 4. 16; 30. 21; 32. 20; 35. 6, 21; 46. 7, 12, 14, 18 (2); 50. 2 (2); 56. 5; 60. 2; 3. sg. wilnað, 31. 24, 26; 44. 15; 64. 2; wilnat, 31. 18; 1. pl. wilniað, 67. 4; 67. 11, 12; 3. pl. 28. 8; wilnað, 29. 14; pret. 1. sg. wilnode, 18. 21; 35. 22; 49. 6, 8; 57. 2; 55. 18; 2. sg. wilnodest, 34. 16; wylnodest, 15. 10; 3. sg. wilnode, 2. 22; 64. 29; wylnode, 42. 17; opt. 1. sg. wilnigie, 32. 22; wilnie, 27. 16; 66. 18 (MS. wilnian); 2. sg. wilnige, 25. 20; 35. 11; 43. 19; 3. sg. 63. 15, 17, 26; 64. 4; imp. wilna, 4. 15; 53. 13; 55. 15; inf. 70, 2.
- windan**, sv. 3, *wind, plait (a wall as with wickerwork)*: inf. 1. 12.
- †**winsum**, adj., *pleasing, winsome*: nsf., winsum, 51. 11; sup. ip. winsumestum, 59. 19.

- †winsumness, f., beauty, winsomeness:** ns. wynsumnes, 64. 20; ds. winsumnesse, 62. 32.
- winter, n., winter;** in pl., years, denoting duration of time: ns. winter, 9. 20; gp. wintra, 35. 13; ap. wintras, 1. 14.
- wīs, adj., wise, learned;** ns. wīs, 21. 1; 21. 2; 50. 11; wīs, 7. 2; nsm. wīs, 20. 25; 50. 18(2); 20; np. wīse, 6. 8(2); ipm. wīsum, 5. 9; comp. nsm. wīsra, 61. 5; apm. wīsram, 61. 23; sup. vsm. wk. wīsesta, 13. 16; npm. wīs-sestan, 67. 5.
- †wīscan, wv., wish:** inf. 70. 2.
- wīsdōm, m., wisdom, knowledge:** ns. 41. 17, 13; 44. 25; 45. 3; 50. 11; 51. 1, 6; 52. 16; ns. wīs-dōm, 6. 7; 22. 14; 41. 8; 45. 14; 58. 10; gp. wīsdōmes, 5. 22; 14. 7; 47. 15; 65. 28; 66. 5; 67. 9; wīs-dōmes, 42. 2; ds. wīsdōme, 43. 2, 7; 44. 1, 15; 46. 4, 14; 66. 2; wīsdōme, 41. 19; 50. 18; as. wīsdōm, 11, 16; 39. 16; 42. 6, 19, 24; 43. 4, 15; 47. 12, 17; 58. 7, 13, 15; 64. 31; 65. 25; wīsdōm, 12. 20; 12. 21; wīsdōme, 48. 17.
- wīse, wf., manner, way, wise:** ds. wīsan, 2. 11; 9. 23; 18. 1; 43. 4; as. 9. 24; 32. 11; 49. 5 (masc?); wyssan, 10. 1; gp. wīsan, 37. 2.
- witan, swv., know, understand:** 1. sg. wōt, 15. 12; 17, 14; 19. 9, 11; 20. 20; 21. 1, 10; 23. 8; 30. 18; 35. 10; 39. 17; 41. 5; 43. 11; 53. 9; 64. 7; 26. 15 (MS. woð); wāt, 13. 4; 46. 12; 52. 9; 2. sg. wōst, 17. 17; 20. 12, 16, 18; 42. 2; 56. 9(2); 57. 11(2); 58. 18; wāst, 13. 21; 25. 2; 46. 17; 57. 10, 12; 58. 17, 18, 19; 59. 2; 59. 3, 4, 7, 9; 62. 26; 3. sg. wot, 17. 13; 24. 2; 29. 19; 30. 1; 47. 17; 48. 1, 12; 48. 13; wāt, 51. 13; 29. 5 (MS. wað); 1. pl. witon, 18. 9; 30. 14; 66. 30; 67. 11; 3. pl. 67. 22; 68. 12, 14; 69. 1; wytan, 5. 17; pret. 1. sg. wiste, 15. 18; 18. 9; 19. 1; 62. 18; wisse, 52. 6; 57. 1; wysse, 52. 7; 2. sg. wistest (MS. wistes), 62. 25; 3. sg. wiste, 63. 21; 63. 23; 3. pl. wiston, 20. 1, 2; wisson, 60. 9; opt. 1. sg. wite, 13. 21; 18. 3; 21. 4 (2); 69. 23; 2. sg. 15. 2; 21. 6, 8; 59. 9; 3. sg. 20. 8; 57. 3; 63. 13, 24; opt. pret. 2. sg. wisse, 56. 2; 59. 6; 3. sg. wiste, 20. 11; imp. 27. 2; inf. 14. 14, 20, 21; 15. 8; 18. 3; 19. 3. 4; 21. 6; 24. 14; 27. 3, 8; 32. 6, 7, 8, 11, 12, 14; 36. 13; 37. 13; 38. 8; 49. 19; 50. 4, 8, 20; 51. 5, 12; 52. 4; 56. 13; 63. 9(2); 63. 22; 64. 12, 22; 64. 24; 64. 31; 66. 8(2); 40. 12 (w. acc. subject, mē); ger. witanne, 2. 22; 14. 23; 32. 20; 39. 16; witanne, 46. 18; 50. 3; 51. 12; 56. 5; 57. 2; 59. 33, 35; 63. 11, 18, 20, 26; 67. 4, 11, 12; wittanne, 46. 7; 63. 15; ger. witande, 14. 17; negative: 1. sg. nāt, 3. 8, etc.; 32. 8 (MS. nað); 2. sg. nāst, 15. 7; 17. 00; 1. pl. nyton, 18. 10; 3. pl. nyton, 5, 17; niton, 68. 14; opt. 2. sg. nyte, 15. 17, etc.; 3. sg. nyte, 57. 4; pret. 1. sg. nyste, 34. 11; 58. 2.
- wīte, n., punishment, torment:** ns. 65. 12; ds. wīte, 67. 16; as. wite, 65. 19, 21; 65. 23; 68. 31; 69. 15, 13; np. 65. 18; ap. wītu, 12. 4; 62. 1; 65. 15; 67. 26; wīta, 60. 12.
- †wītega, wm., prophet:** dp. wīt-gum, 61. 26; ap. wītgan, 61. 31.

- †wītegian, wv., *prophecy*: pret.
3. sg. witegode, 29. 11.
- wīð, prep. w. acc., *against, with*:
35, 6, etc.
- wiðcweðan, sv. 5, *gainsay, oppose*:
1. sg. wiðcweðe, 21. 5.
- wiðerweard, adj., *rebellious*: 5. 12;
gs. wiðerweardes, 53. 16; 53. 17.
- †wiðsprecan, sv. 5, *converse with*:
3. sg. wiðsprecð, 26. 6; opt. 3. sg.
wiðsprece, 27. 9.
- wlīte, m., *appearance, aspect*: ds.
wlīte, 62. 32; ip. wlītum, 59. 19.
- wlītig, adj., *beautiful, comely*: ns.
6. 12; as. 5. 16; sup. apf. wlīte-
gostan, 1. 4.
- wlītigan, wv., *beautify, adorn*:
3. sg. wlītigað, 5. 15.
- wōð, adj., *foolish*: ns. 24. 20.
- wōð, adj., *crooked*: asm. wōne, 44. 9.
- wolcen, n., *cloud*: ns. wolcne, 66. 24;
np. wolcan, 66. 22.
- wōp, m., *weeping, lamentation*: as.
48. 19, 23.
- word, n., *word*: gp. weorda, 62. 6;
ip. wordum, 4. 19, 17; weordum,
55. 14; 64. 23.
- worldelust, m., *worldly lust, pleasure*: np. worldelustas, 39. 4; dp.
worldlusta, 37. 8.
- †worldhlāford, m., *secular lord*:
gs. worldhlāforde, 25. 9; as.
worldhlaford 61. 11; np. wurld-
hlāforde, 61. 23.
- wrēcsīð, m., *exile, banishment*: ds.
wrēcsīðe, 69. 16, 19.
- wrēgan, wv., *accuse*: 3. sg. wrēhð,
6. 3.
- †wrixlian, wv., *change, reciprocate*:
3. sg. wrixlað, 9. 20; 3. pl. wrix-
liað, 9. 17; 62. 30; wrixleað, 9. 24;
wrixlað, 9. 22.
- wudu, m., *wood, forest*: ns. 1. 16;
ds. 1. 10; as. wude, 1. 6.
- wuldor, n., *glory, honor, dignity*:
ds. wuldre, 67. 15; as. wuldar,
65. 22; 66. 1; 65. 11.
- wundor, n., *wonder, marvel, mi-
racle*: ns. 2. 6; 7. 16. 32. 10; 34.
4, 21; ap. wundru, 11. 15.
- wundorlice, adv., *wonderfully*: 32.
1; 59. 17.
- wundrian, wv., *wonder*: 1. sg. wun-
drige, 23. 13; 25. 8; 52. 5; 59. 34;
62. 23; wondrie, 15. 16; ger. wun-
drienne, 12. 24.
- wunian, wv., *dwell, abide, live*:
2. sg. wunast, 9. 7, 10; 55. 17;
inf. 5. 4; 44. 17; ger. wunienne,
11. 12; pr. p. wyniente, 14. 8.
- wurðlice, adv., *worthily*: comp.
wurðlicor, 10. 9.
- †wyll, m., *fountain*: ds. wylle, 8. 14.
- wyrcean, wv., *perform, make, work*:
3. sg. wyrcad, 26. 2; pret. 2. sg.
worhtest, 5. 8, 9; 3. sg. worhte,
2. 18; opt. 3. sg. wyrce, 30. 10;
30. 15; inf. 1. 4; 30. 15; wircan,
1. 2; pp. wyrconde, 11. 20; wyr-
cendum, 30. 13.
- wyrt, f., *herb, plant*: np. wyrtan,
10. 4.
- wyrtruma, wv., *root*: np. wyrt-
truman, 39. 6.
- wyrtwalian, wv., *uproot*: pp. wyrt-
walod, 37. 15.
- wyrðian, wv., *honor*: inf. 61. 11.
- wyrðscipe, m., *honor, glory*: ns.
wyrðscipe, 38. 3; gs. wæordscipes
(MS. wæordscipes), 35. 21; ds.
wyrðscype, 37. 7; as. wearðscype
(MS. wearðscype), 68. 32; is. wyrð-
scipe, 11. 6.

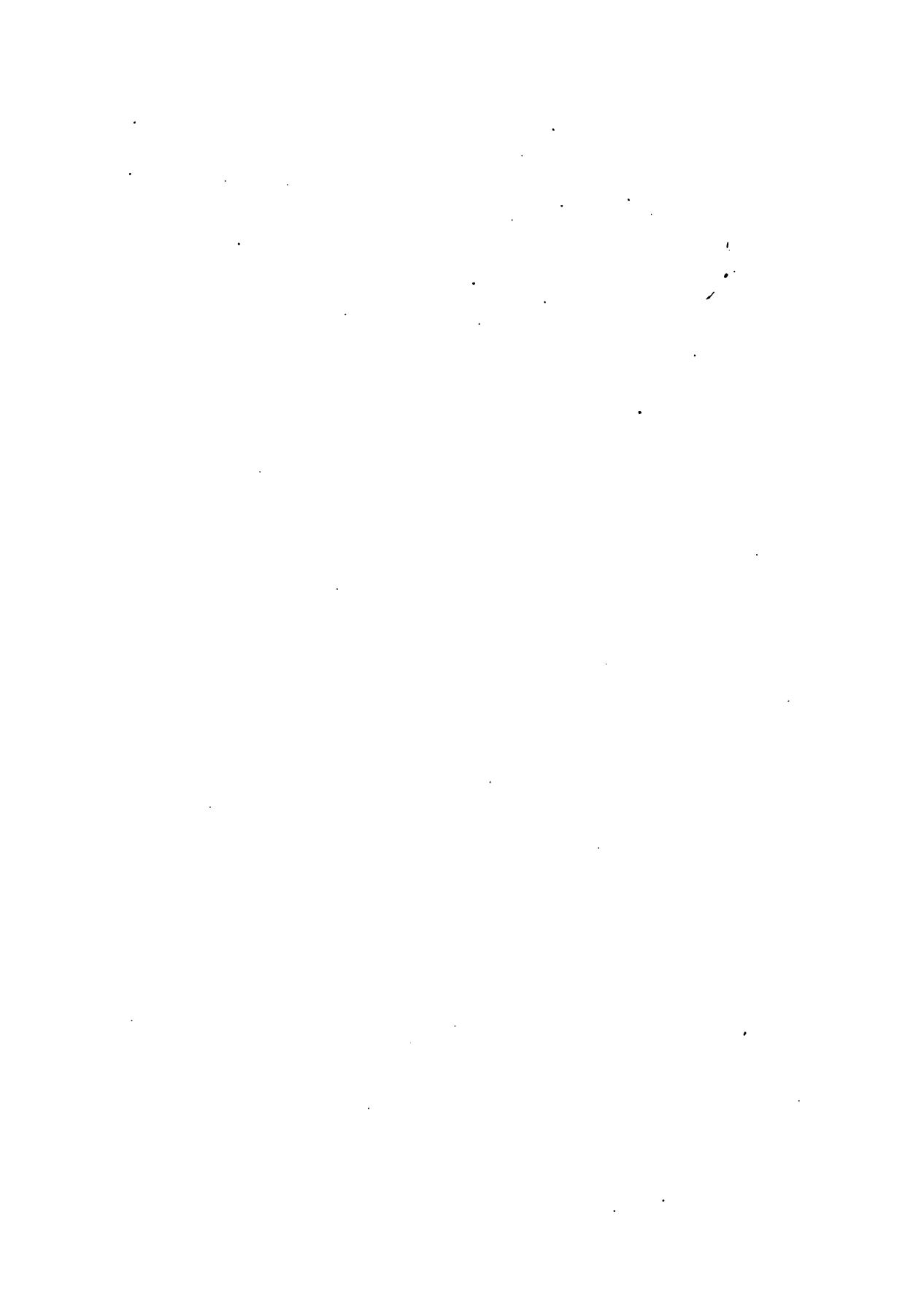
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| <p>ydel, adj., <i>idle</i>: ns. 30. 16.</p> <p>yfel, n., <i>evil, wickedness</i>: ns. yfel, 5. 10; 41. 9; gs. yfeles, 8. 20; 68. 19; 69. 9; ds. yfele, 5. 19; 10. 19; as. yfel 8. 7; 5. 8; 7. 14; 10. 18, 19; 16. 15, 17; 68. 1; ip. yfullum, 10. 22.</p> <p>yfel, adj., <i>evil, wicked</i>: nsm. wk., yfela, 67. 25; asm. yfelne, 44. 6; np. yfelan, 65. 16; 67. 15; 68. 12, 22, 31; dpm. yflum, 68. 18.</p> <p>ylca, pron. adj., <i>same</i>: ns. ylca, 41. 10; ylce, 19. 12; ds. ylcān, 9. 23; 45. 23; 46. 17; 62. 32; 69. 16; 20. 16 (MS. ylcām); 34. 9; ilcan, 1. 10; 34. 8; as. ylcān, 9. 24; ylce, 49. 19; 52. 9; np. ylcān, 10. 1; dp. 41. 10; ilēum, 12. 5; ap. ylcān, 65. 13; 67. 26.</p> | <p>ylce, adv., <i>likewise, the same</i>: 45. 13; ylce swā, <i>just as</i>: 67. 16.</p> <p>ymbe, prep. w. acc., <i>about, concerning</i>: 2. 21; 3. 2, 5; 21. 6, 7, 8; 58. 26; 61. 33; 62. 3; 62. 4 (2); ymb, 46. 3; 59. 11, 28; imbe, 61. 34; embe, 29. 11.</p> <p>ymbe, adv., <i>about, concerning</i>: 23. 11; 45. 14; 62. 14; ymb, 65. 8; 69. 21; embe, adv. 29. 2; 61. 12; embe, 18. 18; 20. 5.</p> <p>ymbewirft, m., <i>revolution</i>: as. 20. 15.</p> <p>þyrfe, n., <i>heritage</i>: as. 2. 12.</p> <p>yrmð, f., <i>distress, misery</i>: gp. yrmða, 48. 23.</p> <p>ýd, f., <i>wave</i>: dp. ýðum (MS. ydum), 22. 8; gp. ýða, 29. 17.</p> |
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